

ZION'S HERALD

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PARIS DOOMED. — The Communists began with declaring that Paris was to be the model for regenerated France. They conclude by setting Paris everywhere on fire, shooting petroleum balls, pouring petroleum into cellars and over buildings, and consuming with ravaging hand all its stately palaces and treasures. The Parisian Atheists' no God, has as its natural conclusion — no Paris. So would sinners destroy the world they occupy, but for the preventing grace of God. All the palaces are destroyed, the Tuilleries, Louvre, Palais Royale, and Luxembourg. The Tuilleries and Louvre comprise one quadrangle, united by the late Emperor, who put on its facade, the date of either palace and their builder, and added the proud line united by Napoleon III. They are disunited before twenty years have passed. Portions of the Louvre are saved, but the Tuilleries are ruins. The Palais Royale was a series of shops and saloons, a pretty arcade of luxury and refreshment. Luxembourg was an abandoned palace, a few rooms occupied as a gallery of art, and as the Senate Chamber. These ruins will be replaced by proper government buildings when the country gets settled. The most deplorable loss of this sort is the Hotel de Ville, or City Hall, a superb edifice, costing \$4,000,000, whose grand halls and polished floors, rich crystal candelabras, stuccoed and frescoed ceilings, were the delight of every visitor. Before its walls have been many guillotine spectacles of horror. It has gone down into a like grave. The worst feature of this civil war, is the murderousness of both sides. The government troops are as blood-thirsty as the insurgents. They shoot down women and children as freely as men. They all alike murder. This fiendish trait of the French is only surpassed by the horrid outrages of our own white English blood in the Southern States, which does its work of murder in cold blood and stealthy midnight assassination. So America cannot too freely cast its stones at its French brethren. It is simply the devil that is in human nature, the great deep of native depravity, total, immeasurable, which at times rises and rolls like a lava eruption, as if to show all half wise despisers of this truth, that it still lives despite that thin crust of refinement, and green fruitage of graces, and can only be cleansed out and abolished by the infinite grace of God.

We noticed last week the death of John Gove, esq., of this city, a member of the Wesleyan Association for over thirty years, and one of the best known of our members for half a century. He was converted in his youth, about the time of Lee Claflin, and was a member of the same circuit with him, the famous old Needham Circuit. He told us, soon after Father Claflin's death, of their going to a quarterly meeting together, and how the elder told the members to drive their horses with heads up, and in good style, as they went through the village, so as to make a good appearance, for the honor of the Church, which was then everywhere spoken against. He was the son of a Methodist, an unusual fact in one of our members of his age. He became a rising business man in this city, and was one of the first to give liberally to the Church enterprises. He was active in building Russell St., Church St., and Tremont St. churches. To him, more than any other, is the ample lot the latter occupies, due. He was an early and ardent Abolitionist, the most prominent of our members perhaps, in this work in this city, leagued with Timothy Gilbert, Josiah Brackett, and others, in resisting the surrender of Latimer. He used to walk miles out and in from the city in attending meetings, and once, walking out to North Malden, now Melrose, seven miles from town, had the pleasure of seeing a young man converted, who was afterwards the preacher, Dr. Frederic Upham. He died of paralysis, unconscious, but so happy a soul needed no testimony. He has testified for years, by lip and life, to the joys of perfect love. His funeral was attended by many friends,

Rev. W. S. Studley conducting it, assisted by Revs. Messrs. Haven and Trafton. He was buried at Mount Auburn. The Association adopted the following expression of their feelings: —

"It having pleased our Lord and Saviour to summon from his probationary state our venerated and beloved brother, John Gove, we humbly confess our frailty in the solemn light of this bereavement, and gratefully recall his many excellences of character, his cheerful disposition, his hopefulness, urbanity, liberality in the days of his prosperity, his constant faith in God, and love for the Church. May the Comforter support his feeble, bereaved companion, his fatherless children, and his grandchildren, and give unto us with this warning, grace to faithfully discharge our duties while it is called to-day, for the night cometh in which no man can work."

"We have never yet seen," says Theodore Tilton, "any evidence that Evangelical Christians are better men and women than Liberal Christians. And, if we should find the more Orthodox of these two parties pretending, on account of that Orthodoxy, and on account of that alone, to be more righteous than other people, we should entertain grave suspicions of their moral honesty."

The trouble is that is just what orthodox people never do pretend. On the contrary, they declare that they are sinners saved by grace. Paul's confession that he was the chief of sinners; John's declaration, "If we confess our sins, He is faithful and just to forgive us our sins," is the profoundest sense of every believer. Charles Wesley's words are true always: —

"False and full of sin I am,
Thou art full of truth and grace."

His former experiences and present church relations should teach our friend this Scriptural fact. The fact is that the Liberals avow themselves good enough to get along without a Saviour: righteous themselves, and they get no rebuke from this member of an Orthodox Church. Please turn the tables, and charge those who make this Pharisaic profession with their folly, and not the contrite and confessing soul.

It was a more than witty, it was a deserved rebuke, which an Irish Romanist gave a Protestant, when the latter said of the Virgin, "There's no doubt she was a good woman. The Bible says so. But she may have been no better than your mother or mine." "That's true, your honor. But then you'll allow there's a mighty difference in their children."

The Bible always treats the mother of our Lord respectfully and reverently. She is now spoken of by the Protestants as they once spoke of the Cross and Holy days, rejecting them, because of an idolatrous sanctity. When the Romanist ceases to worship her, the Protestant will increase in reverence for her. Pronounced by Gabriel as "Blessed among women," and spoken to most reverently, by her aged cousin, as if she were unworthy to receive her under her roof, held in profound regard by the beloved Disciple, present at the day of Pentecost, ever prominent in humility and honor, she deserves far higher and better treatment than she now receives from the Church. Her festival day, the beautiful month of children and flowers, will yet be universally and properly kept, not as the Romanists do, but as Christians should.

THE STATE OF AFFAIRS IN SOUTH CAROLINA is working worse and worse. White rifle clubs are being rapidly formed, and a war of races is anticipated, for the blacks will fight, and are organizing for protection. Our brethren are in jeopardy every hour. Rev. T. W. Lewis writes to Rev. E. W. Jackson: —

"There is a terrible state of affairs all through this State. The K. K. K. are doing secret and terrible bloody work. I received a notice from their chief mogul to leave *instantly*. So have most of our preachers in South Carolina. But none of these things move me. I spent last week lecturing, etc., at Claflin

University, and three nights the colored men were armed and guarded the place, as the K. K. had threatened us with 'fire and blood.' So you see we live in times that try men's souls and bodies, too. But pray for us that our faith fail not."

A new work is soon to be issued of Prof. Townsend, by Lee & Shepard, entitled "The Sword and Garment." It is a plea for ministerial education, and is an expansion of his sermon before the Conference, which was on the text, "And He said unto them, When I sent you forth without purse, and scrip, and shoes, lacked ye anything? and they said, nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one." On this he has built up an ingenious, forcible argument on the different states of ministerial duty, and therefore of necessary preparation. It will prove a successful essay in his department of training homiletics.

The *Christian Register* thinks it is an "anachronism" to say that "David is as much a Christian as Paul; the Psalms as much 'authoritative documents of Christianity' as the Gospels." That shows how unfit it is to be a register of Christianity, since it is ignorant of the simplest Christian chronology. The Psalms of David are still the sacred music of all Christians, and exclusively so of some churches, while every believer feels the Psalms to be his creed. This bright skeptic undoubtedly calls the Song of Moses and the Lamb, sung in heaven, an anachronism. When it gets the Christian faith, it will also acquire what it now lacks — the Christian arithmetic.

The *Christian Advocate* not long since claimed that the exclusive government should be in the hands of the ministry. Now it decries ordination as "an old time superstition." Which is which? If ministers are called of God, then should their call be recognized by the Church. What so simple and scriptural as the laying on of hands? We hope our venerable junior will not drift away from all Church order in its zeal to unbishop the Bishops.

The *Era* thinks the Methodist Church will soon be "practically 'open communion Baptist churches,' and thus furnish an 'open door' for those of our number who desire less strictness in the administration of the ordinances." It is already "an open communion Baptist Church," and it baptizes all its members, and is open communion. So all the Baptists "of the Baptist Church," may follow this suggestion, and enter our fold, *The Era* included.

The *Christian Advance* has ceased to be a Methodist paper, and become "undenominational." That relieves *The Western*. The *Indiana Christian Advocate* is its bolt on the other side. Rings break from a body on opposite sides at the same time. The *Christian Advance* showed the breadth of its denominationalism by printing a sermon from the representative of Theodore Parker in that city, Rev. Mr. Forbush. It was on nature, and harmless theologically, only expressive of the peril that besets it. We trust it will keep in orthodox lines, if it cannot in Methodist. It is able and comely.

The *Nashville Advocate* thus puts the infant's relation to Christ: —

"That children are brought into the world in a depraved condition, Scripture affirms, and reason and observation corroborate the testimony; and this is the settled, orthodox belief of the Church. At the same time, that they come into the world on the basis of the Atonement, that they belong to Jesus Christ who died for them, and that they are the subjects of preventing grace, is as clearly proved by Scripture, reason, and observation."

Original and Selected Papers.

AT EUCHARIST.

BY S. T. CLARK, M. D.

At her Lord's table, reverently she kneels,
A rosy, radiant, saintly-seeming girl,
An unshed tear beneath her eyelid steals;
The sunlight glimmers one soft straying curl.

Her little hand, ungloved, extended, seems
A fair white lily, raised to catch the dew,
That with the sacred crumb of bread, she deems
Will fall from heaven, her soul-life to renew.

Now she has eaten! All her sins are laid
Upon the altar. Drink the cup—His blood—
The price the Master for His servants paid—
And all her pride is drowned beneath the flood!

A NEW ENGLANDER IN OLD ENGLAND.

Correspondence.

It is just one hundred years this summer since Francis Asbury, then a young man of twenty-six years of age, was sent from the Bristol Conference to America. Without means of his own to defray his expenses, he was aided by friends, and undertook one of the most important missions in all Christendom. Its importance was afterwards shown, not only in its bearing upon the religious character of a great nation, but also upon the political history of a people, then about to assume an independent position among the nations of the world. The full significance of this mission has never been fully described, and probably never will be. More than two millions of members, and full seven millions of hearers, is the waving Lebanon which has resulted from this handful of corn. An American Methodist, with the wonderful history of that people before him, can but feel a deep interest in the cradle of such a man-child, and we were more than willing, a short time since, to accept an invitation to address a missionary meeting at Great Barr, in the suburbs of Birmingham, that we might visit the

BIRTHPLACE OF FRANCIS ASBURY.

It is in a quiet county parish, where, until recently, Methodism had never obtained a foothold. Two or three gentlemen, devoted to Wesleyanism, and possessed of a good degree of wealth, have settled there, and through their zeal and liberality, a beautiful gothic stone church has been erected, and a very interesting congregation has been gathered.

I read to them an extract from Dr. Dixon's book on "American Methodism," where he gives an account of Mr. Asbury's birthplace, conversion, call to the ministry, and embarkation for America, and spoke of the results of his life upon the history of the great Republic, and upon the world through the Methodist Episcopal missions. But few of the audience knew anything of the man, but all seemed deeply interested in the wonderful career of one who had gone forth from their quiet hamlet.

The house, which we visited, is a tolerably respectable building of brick. It formerly stood end to the street, and consisted of two tenements, with entrance by a little lane at the side. Across the end has been built a new front, close upon the street, and devoted to the wretched business of an inn, which here means simply a dram-shop, or more appropriately a *damn*-shop. More of the people of England are cursed and lost forever by means of these inns, which are as thick as the frogs of Egypt, than by any other cause.

The old house stands in the rear, as it must have stood a century ago, the tenement next the inn being the one where our first Bishop was born. In his humble birthplace, and lowly origin, he was but the equal of a host of American noblemen who have risen from the log cabins and unpretending cottages of the New World, to become the most famous and important in history. Many of them have followed different paths, and achieved success in various positions, but none of them have more for the welfare and glory of the New World than Francis Asbury. The balances are becoming better adjusted, and the indebtedness of the American people to such as he is more and more apparent.

The fact that so great a man as Asbury was almost wholly unknown in his native parish, finds a parallel in the case of Richard Baxter. I had read his "Saint's Rest" in my boyhood, and his name has for two centuries been associated with Kidderminster, by the religious world. Visiting that great carpet-weaving town for the first time on business, I desired to see the church where he had so faithfully labored. From the fact that he found the place very wicked, and declared when he closed his labors, that there was not a house where the voice of prayer was not heard, it was to be supposed that his name would live forever there. The first three men I met were each unable to give me any idea of the man or his church, and only one had ever heard of him.

This was the more remarkable from the fact that the old church stands in a most prominent position, upon a hill which overlooks the river, and is almost a cathedral in its attractiveness. I learned that the old pulpit had been removed from the church some years since, and with the chair in which Baxter used to sit, had been sold with a lot of old rubbish. These relics were bought by the Unitarians, and are now placed in a small vestry in their chapel. Efforts have been made to re-purchase them, but they are prized too highly by the Unitarians to allow their possession to be transferred to the former owners.

A call to address a Sunday-school will soon take me to Madeley, and I will supplement this letter by a line in reference to the scene of the labors and death of the sainted Fletcher. J. B. G.

ONE IDEA MEN A DEMAND OF THE PRESENT AGE.

Ridicule is a most effective weapon; but as a substitute for argument, it betrays an unenviable spirit, and a contracted mind. This is its character when employed against those who are called one-idea men. The course of these is seldom criticised by sound reasoning, and the all-sufficient argument against them seems to be, the simple statement that they are men of one idea. How often do we hear it said, with a contemptuous sneer, that some individual in question knows nothing out of the special department of mental labor in which he is engaged!

We readily admit that, in all physical effort, he who devotes himself exclusively to his own peculiar occupation, manifests the greatest wisdom and the surest signs of success. We freely accede to the sentiment that "A jack at all trades is good at none," and that "A rolling stone gathers no moss." We never despise a farmer because he knows nothing about making a boot or a hat; we never ridicule a watchmaker because he cannot shoe an ox or make a steam-engine; or a dentist because he cannot set the teeth in a saw or harrow; neither do we despise a man of letters because he cannot carry a hod or dig a ditch; nor a student if he be not a good equestrian.

And is there any more real philosophy in expecting that one engaged in intellectual pursuits should be familiar with every subject for consideration, than that one engaged in some mechanical employment should understand all the mechanic arts? Every one has his own appropriate sphere of usefulness, for which he is better adapted than for any other; and if all the energies of his being are devoted to that pursuit for which he has a special taste and fitness, he can hardly fail of eminent success. This is just as applicable to mental as to manual employments. It cannot, indeed, be denied that by the requisite amount of effort, one of ordinary ability may be successful in any field of mental labor; but it is a question worthy of consideration, whether the expense of time and labor would in all cases be justifiable. The question is, not how many different operations the mind may perform, but which particular one it can perform to the greatest advantage. One who has no taste for mathematics, or science, or philology, might, by proper effort, become an adept in any of these sciences; so might a blacksmith learn to repair a watch as well as some watchmakers, yet neither operation would be necessarily economical; but would not the time and labor thus expended be much more profitably employed if devoted to some more congenial pursuit?

Political economists tell us that division of labor contributes very largely to the increased productiveness of human industry; that it is a great saving of time to learn one occupation rather than several; that much time is lost in passing from one occupation to another; that, by constantly pursuing the same operation, a degree of skill and dexterity is acquired otherwise impossible; that some of the operations of a given process require greater muscular power, or greater dexterity than others; and it is the highest economy to employ, in each process, those whose abilities are neither too great nor too small, but just adapted to the operation required. And we can see no reason why these same principles may not be just as profitably applied to mental as to physical labor. We are accustomed to think that the mind can be fully developed only by application to an extensive range of subjects; and yet who shall say that just as much discipline and strength of mind may not be acquired by studying only those themes which bear directly upon the chosen subject of special investigation? There is generally enough to employ one's time and efforts, and ample room for discovery and improvement in any single sphere of mental activity; and time spent on other subjects, for which the mind has less adaptation, is occupied at a disadvantage. And nothing is more conducive to enthusiasm in a favorite department of mental labor—and without this there is little hope of success—than to have the mind filled with the subject continually and exclusively.

The question with which real progress has to do, is: What is the most effectual means for the rapid promotion of human knowledge and human happiness? If the age of Methuselah were ours, it might be well to extend our investigations over a more protracted field; but when our years are only threescore and ten, the interests of humanity demand that effort be so concentrated as to result in some intellectual advancement beyond that attained by the previous age.

Whether division of mental labor shall be carried to as high a state of perfection as of physical labor, and a man of one idea be just as worthy of respect as a man of one occupation or trade, is, doubtless, merely a question of time. It is only a higher state of civilization, to which we have not yet arrived. Prejudice against it may be attributed to ignorance of what might be termed intellectual economy; and those who ridicule it would show far greater wisdom and foresight to anticipate it, and welcome it as an additional means of human improvement.

MABEL'S WARFARE.

BY HER FRIEND.

XXII.

"Every real life is a story, were it only told."

"Forty-five years old this day! Can it be possible? Have I lived forty-five years in this world? It seems scarcely a dozen years since I was made proud and dignified by the fact that I had reached my tenth birthday. And yet, when I consider all the way by which I have come hitherto—all the crowding, hurrying, confused and confusing events, the joyful and the sorrowful experiences that have been mine, all the changes I have seen, it seems that I must have lived, at the very least, a hundred years."

The speaker stood before a large mirror, in a lofty and handsomely appointed chamber. She was gravely contemplating herself, as, a wrapper thrown carelessly about her, she stood up to comb her hair, a loose, flowing mass, in which silver shone amid the native gold.

"How gray I am," she said, "yet 'tis a habit of our family to be very late in turning gray. My father, at seventy, is not so grey as his poor old daughter, nor was my mother, at sixty-four. And yet my face is fuller and fairer than it was fifteen years ago. Since I finally resolved to cast all my burdens on Him who careth for me, and never to take them back, trying to carry them myself, I have not grown old so fast as I did before. Well, I have tried how a woman can walk the path of life alone, how she can work alone, and I am not discouraged, nor soured, nor (I do not say it in the spirit of vanity) useless, if I am an—old maid. I feel that I could have enjoyed more in a happy married life; but that I could have done more good, I very seriously doubt. In fact, I know that I could not have done nearly as much good to those that were already in the world, and, to my thinking, it is quite as well, to say no more, to turn one's powers towards such, as to pass them by, in the intention of doing good to those that are yet to come, to do the work on hand, and there is always plenty of it to fill heart and hands, instead of making more, for the sake of doing it. And I have had all the enjoyment that was for my good, I do not doubt, and have been spared many distresses by walking in the path along which God has led me to these days of repose and peace. I am grateful for His guiding and sustaining hand; and I am well content to finish my course alone, as I have walked it unto this hour. Yes, Mabel Wolsey, I am content."

It is Mabel, reader, who stands before you; her warfare accomplished. At least there are no more hard battles for her to fight. Her "family," as she herself says, laughingly, "is pretty much brought up." The twin boys were always little saints, and now they are large saints, one a minister and one a doctor, and both doing a world of good. Francisco, after trying for six or eight years, the life of a good-for-nothing drunkard, (this was the last infusion of wormwood and gall that was appointed for the cup of Mabel, and there were times when she felt that it was the most bitter of all, or that she had less grace to bear it; for the younger man was a public disgrace and humiliation of the most severe kind to all the family), suddenly came to a resolution to reform. He declared that he had been under conviction for over a year, and that although he had drank deeper and deeper to drown his feelings, all would not do. The only result would be that he would go either to the minister's house, or to lecture or prayer-meeting, and expose his shame to the people. "Young man," said the kind and faithful old minister to him, when he at last, in his sober senses, opened to him his heart, "Young man, your's is a remarkable case. The Spirit of the Lord has followed and sought you in an unusual manner; men are generally able to resist and drown the voice of His pleading; but you have not been able,

Great and wonderful is His mercy towards you. I hope you are sensible of it."

"I am, sir," said Francisco, with a flood of tears, "But I know that I am now come to that fatal line across which God's Spirit will not follow my sinful soul. It is now or never with me, and I desire to turn to the Lord. Will you help and direct me? Will you pray for me?" The minister immediately kneeled, and offered up for the agitated sinner a heartfelt prayer. "Now," said he, cannot you pray for yourself?" And such an outburst of repentance, anguish, entreaty, and faith, the good man said he scarcely ever heard from lips unaccustomed to pray.

This was the beginning of Francisco's new life. But there were many ups and downs. His mind, as well as his body, had been injured by his excesses, and it was long ere he obtained full control of his evil desires. For several years after his admission to the Church, he was an object of sickening anxiety and dread to Mabel, who came to shrink from the sight of him or the sound of his name. But at last, having married a wife from the Lord, the miry waters settled, and grew calm and clear. By the grace of God, through the good influence of woman, Francisco has become a good and happy man, and a credit (humanly speaking), to the Church that did refuse to take him when a trembling, sincere, but unstable convert. He has the place on the Point, and under his careful and industrious hand, it blooms and blossoms like a very rose. The mother and James are lying side by side, near sweet Katie, in the grave-yard. Ben recovered from his discouragement and disaster, and managed, by resolute endeavor, and some help from Mabel, to become a surgeon after all. Whose business is it how he learned all he knows, when he knows it well? He keeps his own secret from the world, and although the "regularly educated" surgeons do turn up their noses at him, "let them laugh that win." Ben wins and laughs. He is fast rising above the turned up noses, for his is a genius for his work, and a working genius.

Proud enough of his Ben is his old father now. Does he ever wish he had helped him to his present position?

We cannot know, for no one will ask him, and he does not say. In regard to him, Mabel's darling fancy has become a pleasant reality. Few, indeed, are the old gentlemen as handsome and distinguished in appearance as is Mr. Wolsey, in his fine white linen, and glossy black broadcloth. He has been "taken with guile," and fairly trocked into a love, for the bath and for clean and well fitting clothes. As to their price, he no longer distresses himself about that. He has nothing to do with it. Beyond all doubt Mr. Wolsey's last years are his best and happiest ones, and very happy is Mabel to see that it is so.

The death of James was caused by the conduct of Francisco. But out of this sorrow good was wrought by God. For by the knowledge of it, conviction of sin was fastened upon the erring boy.

In Francisco James saw so painfully what he had once been, that he was overpowered by shame. Added to this, the distress about his brother, and sorrow for all it brought upon their faithful sister, undermined his health, and he faded away and died—died praying for Francisco, and holding him by the hand.

[To be continued.]

INDIA RECEIVING THE HOLY GHOST.

BY REV. J. D. BROWN.

The following is in the main a translation of an article in the March number of *The Christian Star*, one of our vernacular papers, printed at Lucknow, India. Let the Church at home take courage. Her prayers and alms are coming up for a memorial before God. The Lord is opening the windows of heaven, and pouring out blessings on those for whom she continues to pray. Notices of the truly glorious work of God, under the labors of Rev. William Taylor, of California, now on an evangelistic tour in India, aided by our resident missionaries there, have appeared in most of our Church papers. At the close of his services in Lucknow, Bro. Taylor went to Seetapore, my old station, where he remained two days, preaching twice in English to soldiers and other English residents, and three times to the natives through an interpreter. During these services, twelve English and seventeen natives sought and found the pardon of their sins, and received the clear and unmistakable witness of the Spirit.

Leaving the missionary and little Church there wonderfully revived, he went on to Panahpore "the city of Refuge" a native Christian village near the city of Shahjehanpore. The inhabitants of the village were all nominally Christian, and had received Christian baptism; but very few of them gave evidence of having received the baptism of the Holy Ghost.

God here also blessed the labors of His servant, and during his three days' stay all the adults in the village,

comprising thirty-four families, were happily converted to God.

Bro. Taylor then passed on to Shahjehanpore, where our Boy's Orphanage is located. In this institution are one hundred and forty boys, large and small, most of whom are orphans gathered up from different parts of our Mission-field. Quite a number of the older boys have been converted from year to year, and some of them are now preaching in other parts of our field. The exact number of conversions during Bro. Taylor's meetings in the school is not stated; but the paper says "a good work has been commenced, and many of the boys have been born again."

Spending a few days in Shahjehanpore this earnest evangelist passed on to Bareilly, and at once commenced meetings in the Girls' Orphanage Chapel, and in other places for natives and English residents. A great many of the orphan girls were converted; also, seventy other natives living in a Christian village like the one already mentioned, and sixteen Englishmen, all of whom have joined the Methodist Episcopal Church. To those of us who know the power for good or evil an Englishman in any part of India possesses, the tidings of such conversions are full of joy; for every truly converted Englishman in India is a living witness for Jesus, a light in the midst of darkness; and Bro. Thoburn, Presiding Elder of the Lucknow District, speaking on this point in his annual report to his Conference says truly, "We are now able to speak with some degree of confidence on this subject, for we have seen men whose lives had been a standing reproach to the Christian name, changed into exemplary Christians and zealous workers. By prosecuting this work (preaching to the English) we not only discharge a solemn duty which we owe to our fellow men, but we transform a great hindrance into a great help."

Hastening on, Bro. Taylor's next scene of labor was at the native town of Bilsce, in the Budaon District.

Here, says the paper, "forty persons found rest from sin," among whom was a young Mohammedan, a student in the mission school at Budaon.

The blessed work still goes on all over our vast mission field. Souls are being converted every day. Heathenism, Brahmoism, and Mohammedanism are giving way. Let us press the battle. Shouts of victory are already ringing along the line. This is no time to talk of retrenchment. Let the missionary debt be paid, and the force in the field be increased. India richly repays the English government for subduing it; it will still more richly pay the Church for its spiritual conquest.

BOSTON UNITARIANS FIFTY YEARS AGO.

Rev. Dr. Sprague, in 1811, when a lad of fifteen, was sent from Connecticut to Boston to gather up a council of ministers to prevent a pervert, Rev. Mr. Abbot, from being put out of his pulpit. We have heard him tell the story of that trip, when he first met this Boston clerical gentry, how they impressed the back country youth, and how bewildered he became, so that he almost accepted their religion with their manners, and when at Yale College, a few years after, could not yield his heart to Christ, until a Boston gentleman happened to be at the College and made his acquaintance, whose union of the manners he so admired with the faith of his fathers won his soul to truth and life. He narrates this visit in a late number of *The Congregationalist*. Thus he describes—

REV. MR. BUCKMINSTER.

As soon as I had disposed of my old horse, I found my way to the Brattle Street Church parsonage, and was met at the door by a most attractive young man, though, on account of his unministerial dress, according to our Connecticut standard, I did not dream that I was speaking to Mr. Buckminster. I asked if Mr. Buckminster was at home, and he said, "Yes," and asked me to walk in. I did so, and sat down in the back parlor; and though, on account of the unclerical coat, it had not occurred to me as even possible that I was conversing with Mr. Buckminster. I really began to wonder what more Mr. Buckminster could be than the man with whom I was actually conversing. After a few moments I ventured to say to him, "Did you say, sir, that Mr. Buckminster is at home?" "O yes," said he, "I am Mr. Buckminster;" whereupon I delivered to him my letter, and as soon as he had read it, he greeted me with expressions of the utmost cordiality, and invited me to remain with him as long I should be in Boston; and if he had been my elder brother, he could not have lavished more kindness upon me. His family then consisting only of himself and a sister, who was afterwards married to Professor Farrar, of Harvard College. I passed my time with him, chiefly in his study, in the midst of the largest and grandest library I had ever seen. On Sunday morning he preached on Baptism, and then administered the communion; and I am sure I never witnessed a more faultless or impressive manner. His voice was melody, and his gestures, though not abundant, were perfectly simple and natural and graceful. He prayed with his eyes open and fixed, and with an air of solemnity

such as I have rarely ever witnessed. He seemed exhausted when he came back to his study, and apparently wished to decline all conversation.

DR. GRIFFIN.

In the afternoon, Mr. Buckminster exchanged with one of the ministers of the town, and I went to the Park Street Church to hear Dr. Griffin, who was then to supply that pulpit, with the prospect of a speedy settlement. His whole manner was perhaps more grand and powerful than that of any person whom I had ever heard. The subject of his discourse was Paul's thorn in the flesh; and when Mr. Buckminster inquired of me what he made of it, and I told him that he made it an impediment in the Apostle's speech, his reply was that he believed he was right.

The next day I called upon Dr. Griffin. — I think on the ground of being intimately acquainted with some of his near friends in Connecticut. He received me with great kindness, and in that interview began an acquaintance that lasted as long as he lived. He knew the errand which had brought me to Boston, and without saying anything that seemed anxious, he said enough to assure me that he had neither intercourse nor sympathy with most of the ministers around him. He gave me several of his published sermons, among which I remember was his Farewell at Newark, and his sermon at the Dedication of Park Street Church.

DR. CHANNING.

The same day or the next I called on Mr. (afterwards Dr.) Channing, to whom I think I had a letter from Mr. Abbot, and found him exceedingly kind, but so quiet, that I scarcely remember anything of the call, except that he gave me two of his printed sermons.

THE FLOWERS.

BY GEORGE HERBERT.

How fresh, O Lord, how sweet and clean
Are thy returns! e'en as the flowers of spring;
To which, besides their own demean,
The late-past frost-tributes of pleasure bring,
Grief melts away
Like snow in May.
As if there were no such cold thing.
Who would have thought my shriveled heart
Could have recovered greenness! It was gone
Quite under ground; as flowers depart
To see their mother-root, when they have blown,
Where they together
All the hard weather
Dead to the world, keep house unknown.
O that I once past changing were,
Fast in thy Paradise, where no flower can wither!
Many a spring I shoot up fair,
Offering at heaven, growing and groaning hither;
Nor doth my flower
Want a spring shower,
My sins and I joining together.
And now in age I bud again,
After so many deaths I live and write;
I once more smell the dew and rain,
And relish versing, O my only light.
It cannot be
That I am he,
On whom Thy tempests fell at night.
These are Thy wonders, Lord of love,
To make us see we are but flowers that glide;
Which when we once can find and prove
Thou hast a garden for us, where to bide,
Who would be more
Swelling through store,
Forfeit their Paradise through their pride.

THEN AND NOW. — Bishop Morris writes this characteristic note, which he entitles —

BIRTHDAY REFLECTIONS.

By the goodness and forbearance of God I have lived three-score and seventeen years. This is my seventy-seventh birthday. As I may never see another anniversary of my natal day, I avail myself of this opportunity to note down some of the changes and fortunes of the Methodist Episcopal Church in my day. When I joined her communion in 1813, she had no literary institutions of her own; now she has, counting seminaries, colleges, and Universities, 101, with about 1,000 teachers and 20,000 pupils. Again, in 1813, she had but few churches of much value; now she is building over one church a day on an average, and durable structures. She has already invested in churches and parsonages more than seven millions of dollars. There where in 1813 no Sabbath-schools in the Methodist Episcopal Church, now she has 16,012 Sabbath-schools, embracing 189,412 officers and teachers, and 1,221,393 scholars, with 2,759,112 volumes in her libraries. (See Minutes of Conferences for 1870.) When I came into the Methodist Episcopal Church, her communicants were less than a quarter of a million, now, after divisions and losses, the number is 1,367,134, and still her course is onward. It is thought by many that the time to favor Zion is at hand, not only in our Church, but in all evangelical churches. We trust this impression is well founded, and that the peaceful reign of Christ will soon pervade all lands and all hearts. I shall not live to see this glorious result, but others, as I verily believe, will.

The Sandwich Islanders talk of intervening between France and Prussia. The ministerial journal of Honolulu concluded its leader in these words: "Hoonohono ka papapo o ka huakahoo loowa ko keeho o ka pupu e kawa knio o ka haha." This is strong language, certainly, says a cotemporary, and we should like to see the expression of Bismarck's genial face when he reads it.

Blessed be God, He loves not according to our desert, but according to our necessity. Blessed be God, it is not written, His blood can cleanse from all the we see, but what He sees. — *Lady Powers' Court.*

For the Children.

A JUNE JOURNEY.

Would you put your soul into sweetest June,
Take a railway ride in the heart of June!
Go without company, go without book,
Drink in the country with long, loving look;
Care, business, politics, leave far behind,
And let Nature's sweetness flow over your mind!

Scorés of wild roses, as pink as sea-shells,
Salt the rough pastures, and flush the deep dells;
Scus of white daisies, with wide-open eyes,
Smiling so honestly up at the skies;
Brooks o'er there stones babble sweet the old tune,
As we ride through the country in blossom June.

Groups of mild cattle stand under the trees,
Chewing their cud in the deepest ease;
Grazing, or lying, or standing midstream,
The sober old cows are so used to the scream
And the rush of the train, they scarce wink at the sight,
But the calves madly plunge in their ignorant fright.

Now, acres of clover, the red and the white,—
Like rustical beauties, so healthy and bright,—
Fragrantly bending in every soft breeze,
Hummed o'er and plundered by armies of bees;
Here, too, are buttercups, yellow as gold,
And great starry daudels, jolly and bold.

Thickets of elder in generous bloom—
Well I remember the faint, sweet perfume
Of the flat, creamy clusters, suggestive to me
Of grandma's "herb-closet," and "elder-blo'-tea."
Next come bitter yarrow, and chicory stars blue,
With sturdy St. John's-wort, bright orange in hue.

Great rafts of logs on the Merrimac ride,
Trees that once towered and waved in their pride,
Helplessly bound, now they float near the shore,
And the tree, lonely forest shall know them no more;
Yet, perchance, as the masts of some queen of the seas,
They shall yet stand erect, and exult in the breeze!

Now a still, lonely pool, where the blue flag's in bloom,
Where the wild white azalea wastes sweetest perfume;
Where floats the queen lily, so pure and serene,
A star, o'er whose beauty tall bulrushes lean;
Where turtles are basking, where frogs croak and croon,
As we dash through the country in musical June.

With whistle and scream, through a village we fly;
Stores, churches, and dwellings, like phantoms flit by;
A little red school-house,—the children run out
For a "ten minutes' recess," they scamper and shout,
Toss up their torn hats in salute to the train,
Then return to their rough rustic frolics again.

'Neath the ardent June sun-how the fertile fields lie,
Here striped with potatoes, there rustling with rye;
How sweeps the brisk breeze through the billowy wheat,
O'er round-headed cabbages, purple-stemmed beet,
O'er feathery carrots, o'er peas and beans tall,
Pumpkins, parsnips, and lettuce, there's sunshine for all!

For strawberries ripe, that hide under their leaves,
For swallows, that twittering build 'neath the eaves;
For the currents' clear globes, that so prettily swing,
Like little red lanterns, all strung on a string;
For every soul that's with Nature in tune,
There is rest and delight in a journey in June.

Laura D. Nichols, in *Our Young Folks* for June.

SPRING WORK.

By Anna Warner.

I.

"He that observeth the wind, shall not sow."

Again the village Sewing Circle met at Mrs. Bingham's, but this time not to make aprons. There were rents in society they found, that needed closing; and other things to mend besides cast-off clothes, and stuff to be wrought that lay mile deep beyond the reach of needles. With sober faces the members came in, one by one, thinking much of their last meeting, and giving each a kindly, tender word to Jemmy Lucas, who played the part of door-opener on this occasion. Mrs. Bingham had kept him with her for the fortnight, partly to soothe his grief if she could, and partly for fear of what Walter Limp might do to the boy, if once he were back in the lawless haunts of Vinegar Hill. That fear was now over; for Farmer Graves, always ready enough to work in one direction, had exerted himself to such purpose, that Walter Limp was provided with safe lodgings in the next town for some months to come. So that if poor Mrs. Limp and the baby starved, they would at least have the comfort of starving in quiet. Still, the man's term would wear by, after a while; and besides Jemmy's own father was another of the same sort; and if anything was to be done for the boy, if he was ever to be anything worth anything, the work should be taken in hand now. If no better might be, Mrs. Bingham resolved to keep him herself; but then, as she truly said, the child ought to be with some one who would teach him farm-work, or a trade,—some business by which he could grow and thrive, and be an honest man. Merely fussing about her house and garden was not enough. It was better than nothing.

Poor little Jemmy! not all Mrs. Bingham's tender care could hinder his being a very pale, sad little boy in those days. He grieved and grieved, till she thought he would grieve himself sick; and now as the pitiful little face appeared at Mrs. Bingham's door this afternoon, not one of the ruddy village dames could pass it by without a kiss or an apple or a cookie,—something or other from their hearts or pockets. Mrs. Graves stooped down and put her arms about him, and Jemmy Lucas cried upon her shoulder, getting much comfort

therefrom. For Mrs. Graves and he had mutually set their hearts upon each other,—but there the matter came to a dead lock.

The Society drew round Mrs. Bingham's fire, resolving itself into a Committee of the Whole. What should be done for Vinegar Hill?

If you have a set of really willing hearts, a very few business heads will be enough in such a matter; and so it was not long before the hearts and heads had worked their way to three conclusions. If they came in somewhat inverted order of precedence, it was because the heads let the hearts arrange that as they would.

First, then, every child that could be got away from Vinegar Hill, was to be placed in a first-rate village home.

"Or to put it more practically," suggested Mrs. Bingham, "we'll say that every first-rate home that will, shall be supplied with one of these forlorn children."

"Well," said Mrs. Coon, "I like t'other way best. You'll have to push 'em with the sight of the children. Then the doors has to open."

Second in order, the happy mothers and wives of the village were to visit, often, their wretched sisters of the hamlet, giving such aid and comfort as might be possible; whether it were work, or food, or counsel, or a kind word.

"Have some of 'em down to tea now and then," suggested Mrs. Coon.

Have them to tea!—the tidy house-wives stood aghast.

"Twon't hurt ye—not a speck," said Mrs. Coon, looking amused. "Why, Mrs. Kensett had a lot o' the little ones down last summer, and her room never smelt a bit the worse next day. Fact is, I thought it was sweeter. Give us a little chance to clear up, maybe, but you know we all like that."

There was a stir and laugh at this sally, and then the meeting passed on to its third point.

The men of the village were to talk to the men of the hill, as they could; persuading them, encouraging them, finding them work.

"Ahem!" said Mrs. Bingham.

"He would if he could—and he couldn't;
He could if he would, and he wouldn't."

Who's going to bring that about?

"Why we," said the schoolmaster's new wife. "We've just got to coax 'em into it. It all comes round to the women, after all."

Ah, if it all did!—Little Mrs. Graves, sitting silent in her corner (she had spoken scarce a word) wished most devoutly that that were true. To which of all this work might she put her hand? Perhaps to none! Yes, she could pray; Mrs. Kensett had said so. But Mrs. Graves drew a deep sigh, nevertheless. Hard to sit there, not able to say she was ready to take everybody and do everything; and worse still, not able to say why she said nothing. But the little woman was true as steel, and loyal to the very depths of her heart. The blame should all fall upon her head; they might call her close and hard-hearted if they liked, but they never should say that of Ahab. So Mrs. Graves smothered her longings as best she could, and sat listening and smiling, and feeling every minute as if she should fly.

"Well, I don't know as we can better anything," said Mrs. Bingham, when plans had been discussed and turned over and picked to pieces. "I've set the table for 'em all—and I've got 'em a first-rate supper. And after that we'll see."

Mrs. Bingham's "them," it may be said, referred to the absent lords of creation, who had been especially invited to come and "see their wives home." And when by and by one after another drove up, Mrs. Bingham's little parlor gained such an infusion of the stronger material, that business ought to have been in a most prosperous way.

Supper was the first thing; and the wily womenkind never even hinted at what they had been about, till coffee and cakes, and ham and preserves had done their part towards mollifying the stern hearts of the assembled farmers. Never were farmers so waited on, so deferred to, so plied with dainties!—and it is safe to say that never were farmers more unsuspecting. Sugar was on every man's tongue, but Vinegar Hill was in every woman's heart.

"Well!—I do s'pose we've done about all that could be expected of us," said old Squire Peaseley at last, leaning back in his chair with a laugh. "And if that's so, guess it's about time to tackle up."

"That's so!" said another farmer, emphatically. "Mis' Bingham's got her ground well cleared, anyway."

"Squire Peaseley," said Mrs. Bingham, "what shall we do with Vinegar Hill?"

"Do with it!"

"Vinegar Hill!"—echoed half the men present. Squire Peaseley sat open-mouthed and dumb.

"Hope ye aint' waitin' for me t' tell ye, Mis' Bingham," he said at length.

"Plough it under—if I had my way," said young Comstock.

"Pity the earth couldn't open and swallow it up, in old-time fashion," said young Skillet.

"Mind you, I didn't find out that something ought to be done," said Mrs. Bingham,—"Mrs. Kensett began it. But it's got to be carried on. If we've slumbered and slept all our lives, that's no reason we should any longer."

"Don't know as I am awake," said Farmer Smith, "hearin' such things started. Vinegar Hill!—I'd like t' see the man as would take that up. What d' ye waat done? Some more o' them fellers sent off to jail?"

"I want you to keep them out of jail," said Mrs. Bingham. "Visit them, talk to them, set them to work. That's what we want you men to do."

"Tight little job, that, I reckon," said Farmer Smith, raising his brows expressively.

"And a handy time o' year to begin," said young Comstock. "Aint much else wants doing in April."

"Guess it'll have to wait a spell yet," said old Squire Peaseley. "What ails it to go on as usual, Mis' Bingham?"

"What ails us that we've let go on so long?" said Mrs. Bingham, with spirit. "Vinegar Hill is a disgrace to the neighborhood,—and to the church,—and to us!" After the firing of which loaded shell, Mrs. Bingham subsided, and looked round to see the execution.

"But what ye goin' to do?" said Squire Peaseley, looking extremely puzzled.

"We're going to give 'em t'other end of Job's wish," said little Mrs. Coon, coloring up very much at the sound of her own voice. "We're going to make wheat grow instead of thistles."

"Ah!"—said the farmers, in extreme derision.

"Tight little job, very!" repeated Farmer Smith.

"Well, it has grown there," said Mrs. Bingham. "So it will again."

"Like t' see some o' that 'ere Vinegar Hill wheat," said Farmer Graves, dryly. "Got a sample ma'am?"

"Yes, I've got a sample," said Mrs. Bingham, promptly. "But the Lord's gathered the first ripe into his garner. The thing is just here, Farmer Graves. We are going into that thistle-patch to work."

"You'll get all tore up!" said Farmer Peaseley.

"Well, then, we will," said the schoolmaster's wife; "but we're going, all the same. And if you men with your strong corderoys won't clear the way for our calicoes—then we'll do it ourselves!"

And every brisk little feminine boot under the table gave a tap of lively assent.

"Now did ye ever?" said Farmer Graves, looking round at his peers, with also a vain attempt to catch his wife's eye.

"She's right, though," said young Peaseley. "That thistle-patch is a cryin' shame."

"It's a prickin' one," said Farmer Graves. "How many chickens d'ye s'pose me and 'Lizy was lightened of at one haul last June?"

"Can't tell me nothin' about chickens," said another.

"Guess I kin come up t'ye in sheep," said a third.

"Three new buffaloes I've bought, this blessed winter," chimed in Squire Peaseley.

"That's just where it is," said his son. "That 'eer hill is foulin' the country. But what's your plan, Mrs. Bingham? Which way d'ye count to run your furrows?"

"Help the children, help the women, help the men," said Mrs. Bingham, keeping to the first order. "We'll do the two first, and the last we leave for you."

"That's it, exactly!" said Farmer Graves, chuckling. "Fits like a shoe. Ef we'll tend to the prickles, you'll see arter the downs!"

"Downs!" Mrs. Bingham repeated. "Ah! there's not much of that about seeing a blessed little child die of starvation, and cold, and fear, just because one of us hadn't taken her in long before! I tell you, that pricks."

"Jes' so!" said old Squire Peaseley. "Dessay it may. But what ye goin' to do?"

"I'm going to take the first girl I can find, that wants a home," said Mrs. Bingham.

"And I'm goin' to see the poor things once a week," said Mrs. Peaseley. "I'm goin' to teach 'em and help 'em and lift 'em up,—the Lord helpin' me."

"I too," said little Mrs. Coon. "And if I can squeeze my six so's to hold another, I will."

"Guess I can find 'em in work pretty often," said Mrs. Comstock.

But at that there was a masculine outcry.

"They'll steal your eyes!" said Farmer Skillet.

"They'll run off with your dinner and come back for the dishes!" said Squire King.

"They won't leave a thing about the place they can lay hands on," said young Comstock.

"Holler on me when it comes to you," said his mother, composedly.

"It's hirin' folks to do nothin', at double wages, — guess that's about the figur'," said Farmer Smith, slowly, when the laugh at young Comstock had subsided.

"Don't you worry," said Mrs. Comstock. "I'll see to that."

"Pity if we can't," said old Mrs. Peaseley. "I'll have the poor souls to work every chance I get, Squire, if I am out o' pocket. Tell you what, I felt sick o' my pocket last week! Mean old money that couldn't help and might have helped! — It burnt me pretty bad, if it didn't the pocket."

Young Peaseley clapped hands joyously over this outburst from his mother, and the applause went round the table — there was no helping it.

To be continued.

OUGH.

Peasant Arcadian,
Guiding the plough,
Coarse are your garments,
Your aspect is rough.

Peasant imprudent,
I hear you've a cough?
Do you feel sure
You're clad warmly enough?

Bibulous peasant,
Your voice is too rough;
You're no disciple
Of temperate Gough.

Home to your cottage,
You hear the wind's sigh,
Even the birdies
Sing hoarse on the bough.

Home to your cottage,
And bend o'er the trough,
Kneading in loaves
The digestible dough.

Though the bread's heavy,
Unyielding and tough;
Chawbacon's teeth,
Will get easily through.

— Punch.

NEW ENGLAND FOREVER.

Thousands of people go West every year, who would do better to stay in New England. Going West is like every other fashion, one does it, and another and another, like sheep jumping over a wall, while all the time it is hard to tell why any who have gone, are better off than those who have stayed, and equally hard to give any good reason why those who remain should not continue to do so. Newspapers and speculators are forever extolling the excellence of the lands where interested parties are wanting to build up mushroom cities, where, if people settle at all, they must live in the merest shanties, or rude log-cabins, without congenial society, or the privileges of church or school. Besides, they must live on the coarsest food, and submit to all manner of hardships and sacrifices. The fact is, that one of the crazy and absurd ideas of the present generation is, just this, which leads men to crowd out West, even though they drive their stakes on the steeps of the Rocky Mountains, or the alkali plains of the Great American desert, or anchor them amid the swamps and low lands of the ever abounding malarial regions of the Mississippi.

It may be said, men want to get rich, and so they go West; but the majority of those who go West don't get rich, while the experience of the last ten or twenty-five years, abundantly proves that men can get rich here in New England. Or it may be said men go West to get rid of the east winds, and consumption. But one may about as well die of consumption as of fever and ague, or of the forever prevailing biliousness of the West. There is nothing to show that the average of human life will be greater, in the future, anywhere west of the Alleghany Mountains, than east of them. Men live about so long in any climate where they have had their birth and early training. New England is a little rough in its soil and climate, and rather hilly in parts, but the men raised on its hillsides and valleys are not the men with flabby muscles and gristly back-bones; they are hard and tough, and difficult to match by any race on the face of the earth where agility and endurance are required.

The thing that is wanted is, that our newspapers and other mediums of public enlightenment should set these things before the people. The writer of this article is thoroughly acquainted in every State of New England, and knows that there are hundreds of farms that are not run out, near to schools and churches, and railroad facilities, that can be bought for less than the buildings upon them would cost to erect, and in many cases for less than the lumber would cost. With a good market near at hand, where everything can be sold, there is no reason why a competent living, in fact an independent living, may not be secured. The introduction of the culture of small fruits, in which the women and children can engage, conducive at the same time to health and profit, and the introduction and multiplication

of cheese and butter factories, securing an enormous income from each cow kept, while the farm is growing better every year, because all that is raised upon it is returned to enrich it, sufficiently indicate the direction that New England farming is to take in the future, following which it will become one of the most genteel and securely profitable kinds of business that can be engaged in.

Let our boys heed this, and stick to their paternal acres, and make them shine, and let the denizen of the crowded tenement-houses of our cities economize to the utmost, until he can gather enough to buy him a little place in the country where he can rear his children beneath the blue sky, and in presence of the spreading forests and the glad sunlit fields.

W. F. M.

The Boston Preachers' Meeting, last Monday, adopted the following Report on the deaths of Bishop Clark and Rev. D. E. Chapin:—

Death has again struck the ranks of our Episcopacy—another "prince in Israel has fallen," and a million disciples of Christ mourn the loss of another beloved Superintendent. Verily it becomes us to bow in deep humiliation before God, under a consciousness of the frailty of all human instrumentalities employed in advancing the Redeemer's kingdom.

The painful solitude with which the Church has watched the falling health of her cherished servant, culminated in her bereavement on Tuesday last, the 23d inst., when Bishop Davis W. Clark passed from his mortal toil to his immortal rest, from his high service on earth to his higher reward in heaven.

As an itinerant minister, educator, editor, author, and Bishop, he had won the highest confidence and affection of the Church, and extended his fame and influence far beyond her pale, by the eminent piety, ripe scholarship, sound judgment, high executive abilities, genial spirit, and unswerving fidelity with which he prosecuted the work to which he has fallen a martyr.

At the recent session of the New England Conference, over which he presided for the first time, he made a deep impression by his weight as a presiding officer. The rapidity and accuracy with which he despatched the business of the Conference and cabinet when disease and suffering were crushing his emaciated body, most touchingly exhibited his Pauline spirit, not counting his life dear unto himself so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus Christ, to testify the Gospel of the grace of God.

We shall cherish his memory as among the choicest legacies left to the Church by her departing servants. May the mantles of her ascending Elijahs fall upon her sons.

Scarcely had we commenced the work of the present Conference year when the telegram announced the death of our beloved brother and co-laborer, Rev. Daniel E. Chapin. In his death, which occurred on the 6th inst., we have lost a warm friend, and the Church has lost one of her most energetic and successful ministers. For twenty-seven years he has gone out and in among us as an itinerant minister maintaining an irreproachable character, filling some of our most important stations, and greatly endearing himself to his brethren in the ministry and laity by his frank and manly bearing, and the fidelity and success with which he labored in all departments of his ministerial work.

To the families of these deceased brethren we most tenderly extend our condolence, commending them to the care of Him who has declared his special regard for the widow and the fatherless.

W. R. CLARK.
D. SHERMAN.
L. J. HALL.

Our Book Table.

RELIGIOUS.

THE BAPTISM OF THE HOLY GHOST, by Rev. Dr. Mahan. New York: W. C. Palmer, jr. Dr. Mahan keeps the faith in age he kept in youth. He began to preach this Gospel of the full salvation of the Holy Ghost forty years ago. May he preach it forever. This treatise shows how easy it is to receive this baptism. His earlier works made it more difficult. He puts Luther, the Scotch worthies, Paul, and all wide-awake Christians in this list. He discourses on its benefit in afflictions, trials, and happier states. It will bless all who reach and follow its holy leadings.

THE REST OF FAITH, by Isaac M. See. New York: W. C. Palmer, jr. The same title of Rev. Mr. Earle's book shows that good minds, as well as great minds, flow in the same channel. The treatise is more analytical and thorough than Rev. Mr. Earle's. It examines the whole state of grace, from its beginnings upward. It contends, and rightly, that the exceptional sins of the New Testament Christians were not necessary, and are no rightful cloak for continual transgressions of modern believers. It shows the excellency of this grace, and stimulates all believers to seek it, for it is not far from any one of them. Read, practice, and enjoy its sacred promises.

How refreshing to turn from the enemies of Christ, and their own souls, to CULTURE AND RELIGION, by Professor Shairp, of St. Andrew's College. Hurd & Houghton. This is the book of the season. Its author, a pupil of Thomas Arnold, is the first of his famous boys who has held fast to his profession, nothing wavering. Stanley, Hughes, Matthew Arnold, all his leading pupils, were demoralized by their teacher, and ran lower than he in the dangerous road. Shairp stands firm. He examines the seeming collision of the two great forces, Culture and Religion, their needful unity, and sole reconciliation in Christian doctrine and life. It is very neatly and forcibly written; and shows how impossible is true culture without Christ, how weak are all the modern theories of scientific or esthetic culture as an end or a power to regenerate the soul or society, and how surely all true faith leads to culture, and all true culture to faith. Every preacher should read these lectures, and every college teach them.

MAGAZINES.

The Ladies' Repository has two unusually fine steel engravings, "The Yosemite," and "The Empress of Austria." No equal pictures appear in any American or English monthlies. It has this costly specialty all to itself. There ought to be a crowd of subscribers, in view of this excellence. The contents are interesting. "Port Royal des Champs," curiously misprinted "Champs," sketches the history of this famous school. Mrs. Gardiner continues her pleasant stories. Dr. Wise dis-

courses easily and intelligently on "Floral Associations," and other original and selected papers make up a vigorous number.

Harper's begins with an illustrated poem, by William Allan Butler, who claimed to be the author of "Nothing to Wear." If this is a proof of his claim, we shall incline to give the other contestant that prize, for the story is of the low moral made so popular by Brett Harte and John Haye, and is without pith or prettiness. It shows how a Yankee and Jew tried to overreach each other, and the Yankee succeeded. It is about as mean as "The Fight at Gilgal," lately published by the same house. "The New York Custom House," "Horror of St. Domingo," a story of its revolutionary massacres, but not of its pro-revolutionary cruelties, "Walker's Glen," and "Florida Reefs," are illustrated. Its editors' departments are excellently filled; the fun is wise and good-natured.

The Galaxy opens with a portrait of Guizot, venerable and sage, and describes Lee's campaigns from Gettysburg to Appomattox, ranking him below most of the great generals, even Marlborough, Gustavus Adolphus, and Ney, and putting him beside Turenne and Massena. The story of that year and three fourths is compactly told. The Gettysburg battle was located where neither expected it. The first day was indecisive; the second Lee threw the assaulting column, Pickett's and Pettigrew's, on the enemy, only to be left, three fourths of them, dead on the field. Here occurred the hand-to-hand conflict so powerfully painted by Rothermel, and of which the writer says:—

"So determined was their rush that they fairly broke through the first Union lines, charging right among the batteries, where a hand-to-hand fight took place. All that mortal men could do, was done by Pickett's men in the five or ten immortal minutes, during which their flags flaunted the Union lines."

It describes Lee's attempt to cut Grant in two in the Wilderness, but striking his head, rather than his centre, gave him a chance to turn and face the blow, and at last to flank himself to Richmond. "Sepulture" discourses on cemeteries, which are so beautiful now-a-days, and so preposterously adorned, if Messrs. Beecher, Hymenus and Philetus, The Golden Age and The Christian Register are oracles of the future of Christianity. Its stories are supposed to be good, and its wit table very dreary.

The Atlantic botanizes, in its first article; describes New England's leaders' views of Abolitionists in the Journal of a Southerner thirty-five years ago, which is an unfortunate photograph for some famous men of that age, and shows that, now as always, "the kingdom of God cometh without observation." It might have added, that Ticknor & Fields would never then have dreamed of publishing Whittier's anti-slavery songs, or admitted Garrison to their list of authors. "Lamb's Works" are finely dissected. "H. H." has some good traveler's stories, and Mr. Fields talks racier than ever of Charles Dickens. It is a very fine number.

Scribner's is giving Harper's a race on illustrations. "The Wonders of the Yellowstone" is admirably depicted. "Three Leaves of a Story," "Leipsic Fair," "Lights and Shadows of the War," and "St. Louis Bridge," are all illustrated. The engravings lack good print, or good paper. They don't look as well as they deserve. The contents are racy and readable. "The Pulpit" is defended against its bondage. Miss Trafton tells a tragic tale, in a few shadows, with much cleverness. Dr. Holland favors the return of Napoleon.

The Radical opens with a paper of Rev. Mr. Potter, who tries to find immortality in the light of science, but with poor results; the most he makes out is that scientific men have not disproved immortality, and that there is a "force of personality which is not easily extinguished." But then this may be transmuted into other force or form—nay, scientifically considered, must be so transmuted, as all modern theories and laws of force require that the exercise, or evolution of this force, exhausts it in that shape. So when the New Hamburg engineer, whom it cites as a proof that "this function of vitality is not easily extinguished," put his engine on to the bridge, the very evolution of that will-power destroys it as will-power and personality, if the soul be material, and Mr. Potter's argument be of any value. "Jim Bludsoe," in "turning the nozzle to the bank," turned himself into something else than Jim Bludsoe; and so Mr. Hay's attempt to make him like the Saviour is entirely unnecessary. Rev. Mr. Chadwick talks of his Pagan friends, Plutarch and Plato, whom he evidently holds higher in regard than his Christian friends, and says he wishes to die to the music of Phedo, which is the death of Socrates. He will probably be allowed to die that way, so far as its non-Christianity goes, perhaps even to the ordering a cock to be sacrificed to Esculapius. Yet not so far as its seekings and longings for a revelation and Redeemer, unless he accepts Christ, whom Socrates would certainly have accepted, had he seen our day. Its editor rejoices more over Jowett than Wicliffe, and fancies it says something bright and true, when it implies the HERALD would have burned Jowett for denying the Bible. It is hardly necessary to inform the learned Radical that burning folks by Bibleists for denying its divinity was never practised in the Church. It was right the other way. Those who refuse to accept the Bible, burned those who clung to it. Wicliffe's ashes were burned. Jerome, his pupil, was burned by anti-Bibleists. Jowett, Conway, and The Radical are of the company of Bible-burners, and of burners of Bible readers and believers. No free religionist ever suffered as a martyr, except possibly Servetus. Many Christians have from free religionists, simply for telling them the truth. The Radical lets Rev. David Plumb defend the Bible. So it may escape somewhat from being a persecutor. May it also become a believer.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
Charles Little Charge.	Carters.	Gould & Lincoln.
Historic Doubts Relative to Napoleon, Whately.		"
Fragments of Science, Tyndall.	D. Appleton.	Notes & Holmes.
Physical Cause of the Death of Christ, Stroud.	"	"
The Radical.		"
Atlantic Monthly.	[Osgood & Co.	"
Our Young Folks.		"

The old residents tell of a time in the early history of this city, when, in a great revival, one in every ten of the whole population was converted, and joined the Methodist Church. It was a small town then; yet now, with our quarter of a million of people, every tenth man you meet in Arcade Court, or on the avenue, is likely to be a doctor of divinity!

After careful observation, your correspondent would venture to remark concerning each of these Conventions, "it is the most distinguished-looking body of men we have ever seen."

Perhaps it is not always easy to tell a man's theology from his personal appearance, but there is no mistaking the style and order of these two bodies, for the one is as clear and steady as the Westminster Assembly's Catechism, and the other is as full of dogmatism as Chicago itself. The Assembly is a united body, or rather a fused and mingled body of Old School and New School Presbyterians; but of the Old Bible and New Bible Baptists, no one would predict a union; on the contrary, seeing the assumptions of the New Bible men, and the solidity of the Old Bible men, he might be alarmed for the safety of that happy family if he did not at once remember with what common assumption and solidity both sections of it hold their ground against all unimmersed barbarians.

One of the enthusiastic brethren, in his prayer last night, was understood to thank God that he had lived to see the day when there was a Baptist Bible. Other big talk was made about that edition of "Revised Statutes," published by the Baptist Bible Union; things which no well-read Christian ought to say after that unanswerable review of the work in the *New Englander* three years ago, in which it was shown that the book was, first, a disgrace to the Greek scholarship of the day; second, that it was a sin against the English language, and third, that it was, in one instance, at least, a deliberate alteration of the Word of God.

But such things are trifles, compared with the holy satisfaction of having, at last, a confessedly Baptist Bible, even though it was made to order.

If some great convulsion were to scatter all the Presbyterians in the world, the individuals would, on recovering their senses, go to work for Christ along with any good people they might chance to find; but not so with the Baptists. If any two of them were to come down in the same county, they would straightway find each other out, and set to work proselyting the stray Presbyterian, and then the two would organize a Baptist Church, and immerse the proselyte themselves, if a regular immerser were wanting, and announce in the county paper the progress of the denomination.

These brethren mean business; they are the most aggressive and thriving sect in this part of the country; they are one twenty-seventh of the entire census, and for forty years have immersed on an average at the rate of one hundred and eighty-five per day. They are consistent, they go in all over, not only into the water, but into everything which has for them a religious attraction.

Another religious Convention also has just been held in this thrice happy city, namely, the first anniversary of the Northwestern Branch of the Woman's Foreign Missionary Society, at which the branches in New England, New York, Philadelphia, Baltimore and St. Louis were represented by elect ladies, of whom the Church is in danger of coming to be proud.

Thursday, May 18, was the great day of the feast; services at Dr. Fowler's Church, morning, afternoon, and evening, with such work, in the way of public speaking, by Mrs. Dr. Butler, Mrs. Willing, Mrs. Eastlake, of Philadelphia, and others, as shows a new reason why Methodists should sustain the class-meeting, for that is the school in which these women took their first lessons in the highest of all arts, and without which they would have been silent in the Church to this day, thus leaving to unreligious reforms all the graces of feminine oratory.

Reports showing great prosperity were given by Mesdames secretaries Warren, of Boston, Butler, of New York, Crooks, of Baltimore, and Preston, of St. Louis. A most charming letter was read from Mrs. Bishop Hamline, written on her sick-bed, and one from the Methodist mission in India, all about the conversion of a certain Baboo who was baptized under difficulties, to the great joy of Bro. Thoburn and all other good Christians. The masculine President of the meeting called for the singing of—

"All hail the power of Jesus' name!"

one verse of which was rather feebly given, when Rev. Dr. Waugh, just returned from that mission-field, announced that he had later advices which said the Baboo had gone back to the Bramo Somaj, into which order of reformed heathenism the missionaries had hoped to break with the help of this first convert; and then we had a mournful season of prayer. Things seem to be mixed in regard to this Baboo. It was said that through

him the zanas of Lucknow had once been closed against our missionary ladies, and his name, and especially his title, had made many good people tremble; but Dr. W. told your correspondent that he was not a great man at all, merely a sort of book-keeper in a store; at which your correspondent was all at sea again. Dear Editor, you are wise, and you are good, and you live in Boston, so of course you can do it; why, then, will you not make a key, or an analysis, or some kind of convenience by means of which unlearned, unmissionary people can understand missionary intelligence?

"Plunged in a gulf of dark despair,
We wretched sinners lay,"

and would have lain until tea-time, but for the womanly tact of our N. W. Secretary, who drew a sweet lesson from the event, showing how ready we were to take every human hand which seemed to be stretched out to help us, forgetting the while, God's hand reached down to us from the heavens, and reminding us that "our sufficiency is of God." P. E. Willing also hinted that Peter had once backslidden, yet afterward made a very good apostle; and so, after some pleasant remarks by Rev. Dr. Butler, the meeting adjourned for supper, which the hospitable ladies of Centenary Church, assisted by some good friends from the other charges, spread in the beautiful lecture-room.

Mrs. Noble, a Baptist missionary just home from Burmah on a little visit, made a plain and sensible address during the afternoon session, and the quiet determination of her words and manner were as refreshing as our lake breezes on a summer day. That kind of a missionary is not afraid of mutiny and massacre, and she is "only a woman."

In the evening session, at which our Mrs. Hitt presided as gracefully as Colfax himself, Mrs. Eastlake told us of some of the horrors endured by numbers of women in the late attempt to destroy all traces of missions in China; poor creatures with needles thrust under their nails, and their bodies sprinkled with boiling oil, to make them say something against those by whom they had learned to love the Saviour. But all in vain. They could not be made to backslide.

The facts brought out by this new form of mission-work suggest the question whether it does not appear to be God's plan to convert the heathen women first, instead of converting the men first, as we have all along been trying to do. Christ must be more to the heart of a heathen woman than to any other human being; and when in her desolation the light of His love has shone upon her, she has nothing else in all the world to be compared for a moment with it; and she will suffer torture and death, rather than give up her newly-discovered Saviour, for through Him she has received a sense of immortality.

And then, it was through motherhood that God gave us the Redeemer, and it would not be strange if, by teaching the Church to convert heathen mothers, He should bruise the serpent's head again.

It is often seen that God, in working a great deliverance, strikes at some false god, or some false doctrine. The great heresy of heathenism, after its idolatry, is its unbelief in women. How would our hearts rejoice if this Dagon were to be cast down before the Ark of God by the work of Divine grace (first and chiefly for a generation or two) upon the souls of women who should, by the holiness of their lives, give the lie to one great doctrine of the pagans, and so shake their whole system to pieces.

But whatever theories we may have upon the subject, if practice demonstrates that we can convert heathen women faster than heathen men, the work must take that direction.

I have lately heard of a married pair of missionaries, the head of which, on arriving at the field of labor, commenced vigorously to fumble the grammar and dictionary, but long before he could spell his lesson out, his wife, from the native servant, had learned how to preach the Gospel to them in their own tongue. It will be something of a humiliation in certain quarters to find that a Christian school-mistress can do more soul-saving than a doctor of divinity; but if it so appears, and the look is that way at present, the Church will rejoice that Christ should honor His mother and all other women by accepting from woman's hand the myriads of jewels which India and China shall furnish for His crown.

CHICAGOAN.

SOME STATISTICS OF PROVIDENCE CONFERENCE.

This year's Minutes of Providence Conference show that 158 stations had distinct pastoral service. Ten collections for benevolent purposes were asked of each. Had all these collections been taken, the number would have been 1580. The number reported was 1051, 66 1-2 per cent. of the number asked. In 5 churches no collections are reported; in 14, none for necessitous cases; in 23, none for missions, in the congregation; in 92,

none for missions, in Sunday-school; in 42, none for Church Extension; in 44, none for tracts; in 45, none for Bible Society; in 46, none for Sunday-school Union; in 71, none for the Education Society; in 76, none for the Theological Seminary; in 76, none for Freedmen's Aid.

The total number of members, including probationers, local preachers, and persons deceased within the year, was 19,482. Aggregate contributions reported, including "miscellaneous," which were chiefly for home mission work, \$30,123.13. But as these miscellaneous contributions (\$10,209.01) are reported from thirteen churches, they should not be calculated in the general average, which is, with these, \$1.55 per member for all benevolent purposes, and without these, \$1.02 per member, distributed thus: For necessitous cases, 17 cents per member; missions 57; Church-Extension, 12; Tract Society, 3; Bible Society, 4; Sunday-school Union, 3; New England Education Society, 2; Theological Seminary, 2; Freedmen's Aid, 2; not regarding the small fractions.

By districts, the average contribution per member was as follows: Providence, \$1.08; Norwich, 85 cents; Fall River, \$1.39 New Bedford; 80 cents.

Some of the collections averaged thus by districts. The fractions are omitted:—

	Providence.	Norwich.	Fall River.	New Bedford.
Necessitous Cases,	\$0.18	\$0.13	\$0.19	\$0.17
Missions,	.50	.49	.57	.46
Church Extension,	.23	.26	.32	.24
Tract Society,	.02	.04	.04	.03
Bible Society,	.04	.04	.03	.04
Sunday-school Union,	.04	.03	.03	.03

That these collections were very generally borne in mind, is shown by the fact that 57 churches report contributions for all the benevolent objects, a statement that compares favorably with some of the neighboring Conferences; and while this fact affords gratification, the smallness of our gifts should occasion regret. One purpose only has been had in view in compiling these statistics: That while reviewing what we have done, and discovering, to our surprise and regret how little it is, we may be aroused to do more in the present Conference year.

NOT A FAIR EXCHANGE.—A curious evidence of the mixed condition of the tribes of the Christian Israel, is the interchange of Presbyterians and Congregationalists. They cross each other's lines almost without thought. Congregational ministers accept Presbyterian pulpits as freely as their own, and Presbyterian, Congregational. But there is a difference in their course under this exchange. The Congregationalist becomes a Presbyterian. He joins the Presbytery, and is responsible to that order, and officers of that Church. But many Presbyterian preachers do not join the Congregationalists on becoming pastors out of their churches, or professors in their colleges. It is the usual order for a minister to belong to his Church. The Baptists always require this. But over thirty of a single Presbytery of sixty members are serving Congregational churches and colleges, with their relation unchanged. They could out-vote their own Presbytery, while they are substantially Congregational. Several leading pastors in this city, hold, or have held such connections. It is hardly fair play, and it would seem that due order and propriety demanded of these brethren that when they accepted the pastorate permanently of a Congregational Church, they also accepted its polity. Dr. Kirk did so. It shows, at any rate, how much stronger Presbyterianism is, as a system, than Congregationalism, and how much closer it binds to it the hearts of its preachers.

SCHOOL-CHILDREN'S EYES.—"Fix your eyes upon your book!" sings the old "Schoomster." Not so says Prof. Williams ("Our Eyes," p. 12): "One of the first rules laid down by a teacher to his pupils should be not to keep their eyes fixed upon their books. Apart from the probable injury to the eye itself by too close application, I am satisfied that lessons, especially those requiring thought, cannot be as well committed to memory when the eyes are fixed upon the page, as if they were permitted to wander. Their eyes must, of course, look often and long enough to take in the idea; but, if they are too steadily kept there, the perceptive power seems to occupy itself with the visible objects to an extent which is unfavorable to other mental processes."

The *Helena Gazette* declares the calico ball, said to have been held by the M. E. Church, South, was gotten up by outsiders without consulting the Church, and was disapproved of by them. What will the *Era* do? We will tell it what to do. Denounce the Episcopalians, who no farther out of this city than Malden, have dances at their festivals, to which evangelical Christians are urged to contribute. A house built by such means, is no honor to its church or blessing to society. We are glad that the Church South is free from approval of any such sin, even in remotest localities.

TAKE NOTICE.—We offer the *HERALD* for the balance of the year for one dollar and a quarter, seven months for six months' subscription. Our brethren, the agents, can put the *HERALD* into many families for this small sum, who will have a chance to take on six months' probation, and will, we hope, after that, receive it into full connection. Please give us and yourselves this help in your thousand congregations. A little effort, a very little effort will give us five thousand such probationers. Do it this week, and on next Sunday make personal application, and let us have your returns immediately.

The Syracuse University has begun business. Five colleges are established. The College of the University, of Law, of Medicine, of Industry, of the Fine Arts. Dr. Daniel Steele is elected Vice President, and Professor of Mental and Moral Science. Profs. French, Coddington, of Genesee College, and Brown of Cornell, are elected. Prof. C. W. Bennett is also elected to the chair of History. Genesee transfers all its students to Syracuse. A building is under contract of stone, 80 by 168, four stories high, and will be pushed rapidly. Students will be matriculated, Aug. 31. The College begins splendidly. It was Mr. Remington of Fire-arms celebrity, who has given the St. Charles Hotel property to the Church, and at a cost of \$125,000, half of it the University and half to the College of Missionaries, which should be called the College of Divinity. He had previously given \$50,000 to the University. There is a good show for a large class at the opening term.

The *Congregationalist* has this just answer to a late word in *The Christian Union*, that ought never to have been written:—

"There is a sense in which it would be true that Christians dare not pray for a perfect realization of eternal things, whether pertaining to heaven or hell. Our frail nature might be unable to endure the view. This is obviously not the meaning of an editorial remark in one of our leading exchanges, that 'we who hold the doctrine of eternal punishment cannot bear to dwell upon it, and dare not ask of God to help us realize it.' This is just what believers in the doctrine ought to ask of God. Those who are already in a morbid condition of mind from dwelling exclusively on the dreadfulness of the truth, need not pray to feel it more; but they should ask of God to help them realize it; that is, have just views of it, accept it in its true relations to other doctrines, feel the power of it in their lives, receive it just as revealed, stripped of all foolish human exaggerations, and, like all other doctrines, apprehend it more and more as a spiritual fact. Christians need to grow in the knowledge of this doctrine. They need light. To whom shall they go but to God? Shall they give occasion for any one to say that they dare not?"

This incident is narrated in *The Boston Journal*:—

PREACHING TO THE POINT.—AN APPLICATION.—Rev. Ralph W. Allen, pastor of the Methodist Church, Newton Upper Falls, preached an earnest, practical sermon last Sunday forenoon on the proneness of communities to ignore the effect of sin, and to illustrate his subject, he instanced, among other sins, that of liquor-selling, and specified the shop of a rum-seller, which stood within twenty rods of the church, in spite of the power of the churches, the moral influences of the community, the laws of the State, the vote, the town, and the police force, both local and State. At the conclusion of the sermon, State Constable Moses E. Hoyt came forward, and told the audience that if six men would volunteer to stand by him, he would agree to close the obnoxious shop in six days. In response to this statement, fifteen men were found who agreed to support him in all legal measures, and at the close of the afternoon session the pastor stated that he expected to have the pleasure next Sabbath of announcing that the shop in question had been closed. We shall look for this announcement with unusual interest.

The aristocratic rebels of South Carolina, held a convention, lately, at Columbia, and declared they accepted the situation. The next week, a white sheriff was run off, and a colored collector chased to the woods, and his wife and child shot in bed, all by the sons and supporters of these legal tax-payers. Poor show that for conciliation, fraternity, and peace.

A new Unitarian church is being built on the Back Bay, corner of Clarendon Street and Commonwealth Avenue, by the Brattle Street society. This is the third church of this denomination planted on the three streets successively that are built west from the Public Garden, Arlington, Berkley, Clarendon. With the Congregational (Central) and Episcopalian (Emmanuel) already there, and the Congregational and Episcopalian, Old South and Trinity going there, they make seven churches, where there are but few families, and the attendance necessarily small. All of them except one have been put there, not by the demands of the population, but by the property acquired in the sale of former churches. Emmanuel was built for Dr. Huntington. These societies should

wait a little, and locate their churches more than a block apart; for, when the thirty to fifty streets fill that area, they will find they have made a mistake in putting their edifices too far East. The West End will be far beyond them, and they will have to move again. Mr. Brooks will get a better house at Summer Street to-day than on the Back Bay. So will Dr. Manning. "Wait awhile," says Slow."

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The Convention of the Young Men's Christian Associations of the United States and British Provinces, has been held the past week, in Washington. The attendance was very large, and live questions were discussed by live men. One of the best proofs that the genuine spirit of Christianity influenced the body is the following dispatch, which was sent to the Queen on the anniversary of her birth, which occurred on the second day of the Convention, May 24:—

The sixteenth international convention of the Young Men's Christian Association of the United States and British Provinces offer to Her Majesty Queen Victoria their heartfelt congratulations upon the auspicious return of her birthday. May the peace of God dwell in her heart, and the God of peace bind Great Britain and the United States in fraternal and perpetual union.

(Signed) JOHN WANAMAKER, President.

We have received many excellent items concerning Father Taylor. We still desire others. Whoever has a scrap in his memory, an incident, or an utterance, please write it out, and send it immediately to this office. Aged brethren and sisters may recall early incidents. Will all please conform to our request very soon?

The very excellent story we have been publishing of late, "Mabel's Warfare," is nearly concluded. No one can have read it without being strengthened in faith and life. Its author will, we trust, favor us with further sketches from her graceful pen. We have commenced this week the last of the stories in the "Parable of the Sower." They have been of the first rank in style, characterization, and religion. Miss Warner has never done better in all her famous books. A few of our readers may have objected to these tales. The same persons fill up their Sunday-school libraries with inconceivably weaker stuff from every pen and publisher. We have published two serial stories, of the most deeply religious character, and of very marked ability. They only take up a column or two out of forty, and do not interfere with the fullness of other departments, nor do they bear such disproportion to the more solid material as exists in every Church library, and every publishing house, including our own. We are glad so many are refreshed by them, and are sure that all will be if they read them.

The First Lay Conference of the Methodist Episcopal Church meets to-morrow in Dexter, Me. As much interest is attached to this event, we give the details of the origin and organization of the body from the last Discipline:

The lay delegates shall consist of two laymen for each Annual Conference, except such Conferences as have but one ministerial delegate, which Conferences shall be entitled to one lay delegate each.

The lay delegates shall be chosen by an Electoral Conference of laymen, which shall assemble for the purpose on the third day of the session of the Annual Conference, at the place of its meeting, at its session immediately preceding the General Conference.

The Electoral Conference shall be composed of one layman from each circuit or station within the bounds of the Annual Conference, and on assembling, the Electoral Conference shall organize by electing a Chairman and Secretary of their own number; such layman to be chosen by the last Quarterly Conference preceding the time of its assembling; provided, that no layman shall be chosen a delegate either to the Electoral Conference or to the General Conference who shall be under twenty-five years of age, or who shall not have been a member of the Church in full connection for the five consecutive years preceding the elections.

The express train of the Boston and Albany Railroad not long since ran over a gentleman at Auburndale, engaged in helping get a drunken man off the track, whom the conductor had put on it, to the peril of his life, and the cars never stopped to notice the man they killed. Last week, they came within a hair's breadth of running over Gov. Claflin as he was getting into the cars. As he is a director of the road, an accident to him might have brought them to their senses, or the State to its, and stop all this fast driving of cars through such populous centres as engird the city. The expressing should be outside of these places, and not in them.

Senator Wilson's reply to the petulant arrogance of Senator Conklin, was one of the best sermons ever preached in the Senate, or anywhere else. Being charged with blunders through too much amiability, he declared that he preferred to err that way than through the opposite trait, that he had never spoken bitterly of any Senator, or written so, in all his senatorial life, and he released all his correspondents from all secrecy as to any censoriousness against his associates. It was a

soft answer that turned away much wrath. It was true, also, it being Mr. Wilson's well-known and honorable habit never to abuse any body, and never to let anybody abuse him ruffle his temper or provoke retort. It is a good trait for some ministers to copy.

THE MUSICAL INDEPENDENT is a monthly periodical, published by Lyon & Healy, Chicago (twenty-five cents for single copies), devoted to the interests of all musical people. It contains a large amount of criticism, information, and musical reading, besides which, every number contains sixteen pages of new, and, for the most part, valuable music. The editor, M. B. Matthews, is the organist of Rev. Dr. Fowler's Centenary church, and knows how to tell his art with pen as well as with keyboard.

Hanover Street Church is nearly finished. It is a beautiful hall, cheerful and attractive. The opening services will be held June 14th. Sermon by Dr. Cummings.

The Maine Wesleyan Semi-centennial comes off next week. Great preparations are made for a great time. All the pupils should be there from Monday to Thursday. The new buildings will be open for inspection, and the entertainment and enjoyment be first-rate. Don't fail to visit your mother, Maine Wesleyans, on her golden birthday.

Every Saturday has followed the *HERALD*, and is cut and stitched, only gluten takes the place of stitching. All the journals will have to come to this. The *Every Saturday* has a machine which does it all at once. We have been expecting to get a like machine for several years, but they have so far, the only one in the country. It improves this ever handsome paper.

A SHREWD PARSON.—The following is among the standing advertisements in the Meadville (Pa.) *Republican*: "CUPID AND HYMEN.—The little brown cottage at Cambridge, Pa., is the place to call to have the marriage knot promptly and strongly tied. Inquire for Rev. S. J. Whitcomb."

The last jest out is in *The Yale Courant*. "What stars never set?" gravely asks Prof. Loomis. "Roo-stars," is the graver reply.

SUNDAY-SCHOOL INSTITUTE AT ANDOVER.—The Sunday-schools of Andover, and the surrounding towns, held a Union Sunday-school Institute at Andover, on the 20th inst. Rev. Mr. Williams, of Andover, presided. Dr. Eggleston, of *The Independent*, was present, and opened one discussion, closing most of the others with his usual practical and eloquent style of address. A large number of questions were submitted to him from the questions drawn. Rev. Wm. Parsons, of Boston, gave the address on the Bible Service, and Rev. W. F. Crafts, an explanation of the use of the black-board, with examples. The meetings were practical and enthusiastic.

PERSONAL.

Rev. Dr. Daniel Steele preached with remarkable power at Malden, last Sabbath. The baptism of the Holy Ghost rested upon him. His address at the Preachers' Meeting was in like demonstration of the Spirit, and was exceedingly effective.

The Book-Committee met last week, and again suspended Rev. Dr. Lanahan, or charges of Rev. Dr. Carlton. His trial is assigned for the eighth of June.

Rev. Mr. Noyes, the assistant, and now successor of Father Taylor, has preached a very appreciative sermon on his memorable predecessor, which has been published. Copies may be found at J. P. Magee's. Buy it.

The *Northwestern* says, Bishop Clarke, in his first quadrennial, traveled 65,900 miles, presided over forty-two Conferences, visited Oregon and California, organized the Nevada, Holsten, Tennessee, Georgia, and Alabama Conferences, ordained 746 ministers, and stationed 4,612. That was traveling over 16,000 miles a year.

Rev. Dr. Nehemiah Adams has returned from his trip to China, rugged and hearty, brown as the ribbed sand. His old parishoners albiet, they have a new associate pastor, will not neglect their Enoch Arden.

Vice President Colfax was nearly smothered to death in the Senatorial Chamber, last week Tuesday. Some day or other, death will bring about the ventilation of these ovens. He is better.

Lieut. James Craig, of the Royal Antrim Artillery, has visited our city the past week, and spent much of his time in examining our charitable institutions, attending the meetings at Dr. Cullis', and of the Young Men's Christian Association. He had an appointment to speak at the Bromfield Street Church, Wednesday evening, but by some mistake the sexton was not informed of

the meeting, and the church was not opened. The meeting, however, was held, and the address delivered. He is deeply engaged in the work of reform in London, holding meetings, rescuing the fallen, and striving to pour light into those darkened places. *The Deseret News*, the organ of Brigham Young, commended him for his Christian labor in Salt Lake City, a rare praise from such a source. It is seldom that a gentleman so cultured is engaged in such worthy work.

THE LATE BISHOP CLARK.—Dr. Rust sends us the following: Funeral services of Bishop D. W. Clark, at St. Paul Methodist Episcopal Church were held at 10 o'clock, May 26. Six clergymen and six laymen were pall-bearers, among them Rev. Drs. L. Hitchcock, Rust, Nast, and Merrill. Bishop Morris sat in the altar, Drs. Merrick, Harris, Hatfield, Reid and Wiley conducted the services. Bishop James made a very feeling address, dwelling on his character, life, and labors. Rev. Mr. Briggs offered prayer, and the body was carried to Spring Grove Cemetery, about fifty ministers and a great number of friends attending it.

The editorial of this week's *Western* has many beautiful dying expressions of the Bishop, which we shall publish next week.

The Preachers' Meeting of Boston adopted a resolution on his death, and appointed a Committee to arrange for a memorial service.

NEWS NOTES.—The United States Senate adjourned *sine die* on the afternoon of the 27th. Less than a quorum was present. —A coal mine at Pittston, Penn., caught fire on Saturday morning, while thirty-eight persons were below. Eighteen persons were taken out dead. —Vice President Colfax is better, and will leave for home to-day. —On Sunday, Paris was quiet. It is estimated that there are upwards of 50,000 dead bodies in the houses and cellars of the city. A pestilence is dreaded. —The Archbishop of Paris and sixty-nine priests were shot by the Communists on Tuesday night. —The Versailles are showing no mercy, but shoot down men, women and children without discrimination and delay. The women are, in many cases, publicly disgraced before being executed. So much for French gallantry.

THAT "REMARKABLE DOCUMENT" AGAIN.

I regret that Dr. Warren, after privately assuring me that my reply to his former attack on me was satisfactory, should return to the assault more virulently than before. In this last paper he seeks to array Dr. Jacoby and myself against each other, and to make it appear that either he or I have penned at least two untruths. That this fraternal article is unworthy of its author must be apparent to its readers. I have no fear that it will injure us who are assailed as much as it will our assailant. I think it worth while only to make three points respecting it:—

1. That, not being acquainted with German, I know not what use was made of my note in Germany except as stated by Dr. Warren.

2. That if his statements are true I see nothing gravely offensive in the treatment of my note in *The Evangelist*. It is certain that I was requested to remove an unfounded impression from the minds of our German brethren. By putting on the mantle of charity Dr. Warren might easily reconcile Dr. Jacoby's statement with mine by supposing that he interpreted my prompt response to his request to be a desire on my part to correct the said erroneous impression. In fact, the act of sending the note was practically the expression of such a desire, and Dr. Warren, if charitably inclined, might readily justify Dr. Jacoby on this ground. Such a construction of that noble old missionary's act would be far more worthy of Dr. Warren than his vain attempt to convict him or me of penning an untruth.

3. I do not feel seriously grieved with my German brethren for giving my note the form of an address to the German Conference, if, as Dr. Warren says they did it. Indeed, I cannot see that it would have been any greater sin in me had I done it myself than it was in Dr. Warren to address the members of the Troy Conference, as he did not long since in a published note. Dr. Jacoby knew the note was intended for the eyes of our preachers in Germany, and he took the liberty of giving it a form best adapted to attract their attention. I really do not see what need there is for Dr. Warren to trouble himself with the matter at all. Dr. Jacoby is not amenable to him—neither am I—and he has no right, official or moral, to array us against each other in the way he has done. I protest against his articles as being impractical, and in bad taste, and regret, for his own sake, that he does not see it, as clearly as others do, to be his duty to let Dr. Jacoby and myself alone. Let him strike our opinions as hard as he can, but I sincerely advise him to let our reputations alone.

DANIEL WISE.

The above appears in last week's *Christian Advocate*. Without pausing to notice the writer's singular affection for the subscriber's eight times repeated name, we proceed to close up the discussion by placing on record, in *memoria rei*, a brief and plain statement of the

HISTORIC FACTS.

1. In *Der Evangelist*, the official organ of our Church in Germany, there appeared, March 11, 1871, a document calculated to encourage a separation of the foreign German Conference from our Church. It styled the present arrangements of the Church, for the supervision of its foreign Conferences, and for the ordination of their candidates, "absurd." The writer expressed his wish to live long enough to see an independent Methodist Episcopal Church established in Germany and Switzerland. He even addressed the members of the Conference as already belonging to such a Church. He calls it "your Church," in distinction from the "American Church." Their organic connection with our Church in America was declared to be incompatible with their due development in the future. They were even encouraged to believe that such a separation from the parent body would not be likely to involve any loss of support from our Church Missionary Society.

2. This document was formally addressed, "To the Members of the Annual Conference of Germany and Switzerland," and signed, D. Wise.

3. The only editorial note accompanying it, stated, that "Dr. Wise, Secretary of the Tract Society, requested" its insertion.

4. The address was immediately reprinted in our German organ at Cincinnati, *The Christian Apologist*, and produced a profound sensation throughout our American German Conferences and membership.

5. In view of peculiar past relations to the foreign German Conference, the undersigned felt called upon to give the English-speaking portion of the Church a reading of this strange address. Accordingly, the last of April, he published a literal translation of it, merely characterizing it, in a studiously temperate term, as "remarkable" in several specified respects.

6. To prevent every possibility of being drawn into improper personalities, the translator omitted, both from his version of the address, and from his remarks, not only the name of its author, but also every allusion by which he could be identified, should he prefer to keep silence. It happened, however, that one or two papers, to which contrary to his own original intention, the translator was induced to send his version, published it, not as sent, but with the name and official titles of the author inserted. This was greatly regretted by the translator, and an expression of his regret was privately communicated to Dr. Wise.

7. Thus brought before the public by name, the writer of the address was entitled to be heard in explanation. Accordingly, in a number of the Church papers the next week, he placed over against Dr. Jacoby's statement that the remarkable document was published at its author's request, the statement that he wrote and sent it at the request of "influential brethren in Germany." He also intimated that his article had been tampered with by the editor of *The Evangelist*, saying: "The peculiar form given to it, as an Address to the German Conference, was given to it by those who published it, not by me."

8. This declaration seeming to implicate the veracity and editorial integrity of my old friend and much-loved colleague, Dr. Jacoby, further light was called for two weeks ago, in the hope that thus Dr. Jacoby might have an opportunity to tell his story. The response, however, is again from New York. It now appears that the "request" for publication was mutual. "Influential brethren" in Germany requested its preparation; the preparer by sending it, "practically" requested its insertion. As to the change of form, it was nothing to "feel seriously grieved" over. On the whole, it was, perhaps, "the form best adapted to attract the attention of our German preachers." In any case it is "pragmatic" and in "bad taste" for any third party "to trouble himself with the matter at all."

This explanation is more significant than any we had dared expect. It leaves nothing more to be desired. With it we cheerfully close the record, and commit it to the faithful custody of history.

W. F. W.

The Methodist Church.

MASSACHUSETTS.

The first Methodist Episcopal Church in Everett dedicated their chapel last week Wednesday. The enterprise of this Church is unusual; without a church organization, a meeting-house, or a minister, they commenced the erection of this house. A church was organized after the house was begun, but it has not yet had public worship. Last spring a minister was appointed there, but he did not preach except in private rooms, before the completion of the house. It was entirely a work of faith, and it has its reward. A class has long existed there, in connection with the Malden Church. The Walnut Street Church in Chelsea grew out in that direction, and its young men opened a Sunday evening meeting, under the energetic supervision of Rev. Mr. Mallalieu. Two or three brethren moving there, among whom were Messrs. Ladd and Skinner, a chapel was agitated, a large lot secured, and a neat house erected. The enterprise has cost about \$3,500. Of this about \$4,000 remain unpaid. A few societies have been assigned to this Church as their almoners by the Church Aid Society. We hope they will liberally respond, for no society has done more, or deserves better.

The sermon of the dedication was preached by Rev. Mr. Bidwell, and was a powerful portrayal of the Divinity of the Bible, "Thou hast magnified Thy Word above all Thy Name." Revs. Messrs. Sherman, Upham, Clark, Twombly, and others, participated in the services. About \$1,000 was raised as the offering of the dedication. A feast in the evening was crowded, and Mr. Bowen read a spicy poem, and four of the great singers of Boston sang as well as they did the solos of the Triennial Festival.

The chapel will seat about four hundred, is neatly frescoed, and will be a success in this handsome and thriving town.

WINTHROP STREET CHURCH.—An interesting concert was given by the Sunday-school on Sunday evening. The singing was charming, and the recitations and readings very creditable. A prominent feature of the occasion was an excellent address by Judge Smith.

SHEEPSCOTT BRIDGE.—Rev. W. L. Brown writes:—

"Methodism was introduced into this town (Newcastle) some forty years ago. It was then regarded with wonder; but it soon manifested itself as an efficient system of Christianity, and early won its faithful converts. For many years this place received but one third of the labors of the circuit preacher. More recently it has received the full labors of its pastors. There is now erected in this village a valuable parsonage, and a church edifice of the value of six thousand dollars. On May first of the present year the society placed in the belfry of the church a rich-toned bell of proportionate size, which adds much to the convenience of our worship. Our comfort as regards externals now seems complete; and we also rejoice that the peaceful presence of the Saviour is ours to enjoy. The missionary spirit in this Church is healthy, it being the third, only, in the Conference last year in the amount of its contributions. This year, our offerings will doubtless exceed one hundred dollars."

"Rev. C. B. Dunn, our Presiding Elder, is deservedly popular among us, and highly esteemed for his faithful and efficient labors upon the district. Very general harmony prevails in the churches, and we rejoice in the preciousness of that Gospel which we would gladly proclaim to the whole world. The new church at King's Mills, which was opened for worship last winter, promises to be an important aid in exerting a Christian influence in that village and community, and faithful brethren will be rewarded for their sacrifice in the advancement of Christ's kingdom in the world."

MANSFIELD.—On the evening of the 16th, Dr. Tourjée, of Boston, favored the people of this place with one of his popular prayer-meetings. A large hall was filled to its utmost capacity

with the representatives of every religious society. The melody of sacred song arose from all hearts. The doctor's enthusiasm, his thrilling incidents of the power of song, and his ability to cause all to sing, left the most favorable impression upon the minds of the people relative to congregational singing.

LAWRENCE.—Rev. L. P. Cushman writes:—

"The religious interest is good, the brethren are united, most of them are 'effective,' but few are 'supernumerary' and 'without work.' The Garden Street Church is in sympathy with an 'earnest Christianity.' Some have sought the Lord, and we are looking for the coming of Him 'Whom still we hold, but cannot see.'"

NEW HAMPSHIRE.

The Methodist Episcopal Church at Newmarket, N. H., laid the corner-stone of a new edifice last Friday, at 3 p. m. The exercises were conducted by Rev. Mr. Jasper, the new and popular Presiding Elder of the Dover District. Rev. Messrs. Dunsmore, Copp, Lunt, Dunning and Haven assisted in the service. The choir did their part well.

The building stands in the heart of the town, on Main Street, opposite Town Hall. It will be sixty by eighty-five feet, two-storied, with handsome front of towers and steeples. It will cost \$25,000, of which over half is subscribed. Many earnest friends it has in this thriving town, among whom are Messrs. Hall, Bennett, Garland, Towle, Joseph Adams, son of the well-known "Reformation John Adams," whose beautiful farm lies on the more beautiful Piscataquis. The architect, Mr. Woodcock, will make a picturesque church. Rev. Mr. Flood, the pastor, has the chief honor, his tact, persistency, and popularity making this whole enterprise a success. This society, among the oldest of New England churches, where John Broadhead preached, and James Pike was converted, will arise from its lowly estate, and become, as it deserves, one of the most flourishing churches in New Hampshire.

CONNECTICUT.

WESTVILLE.—The Methodist Episcopal Church at Westville, Ct., is practically one of the churches of New Haven, identified with the interests of the city. It is one of the neatest church edifices, tastefully frescoed, newly painted, and improved in its surroundings. The New York East Conference has recently appointed Rev. J. L. Richards (graduate of Boston Theological Seminary) to be their pastor. In the large attendance, and increasing interest, there is promise of a prosperous year. This Church has been favored with a succession of good ministers, and it is its purpose to merit the best.

RHODE ISLAND.

NEWPORT.—Rev. D. P. Leavitt writes:—

"The County Street Society, New Bedford, is free from debt. After staggering under the incubus for a dozen years, the Church last January resolved on a determined effort to lift the burden, and of course succeeded. To be sure, there was some hard lifting. Five brethren, who had already paid ten thousand dollars towards the edifice, resolved on giving eight thousand more. The rest of the Church and the congregation made up the balance, and the formidable debt of thirteen thousand, six hundred dollars was all canceled, with a balance left to pay for a five years' insurance of the house."

"Having said so much for my old charge, I wish to add a word for my new one. Marlboro' Street, Newport, is erecting on a pleasant and spacious lot on Farwell Street a new and commodious parsonage, which is to be completed in a few weeks, and which promises to make an attractive and convenient home for the pastors who may serve this Church in the future. One of the Building Committee is Rev. L. D. Davis, who in some measure atones for ceasing to itinerate, by making an excellent layman, besides blowing the trumpet in the region round about almost every Sabbath."

MINNESOTA.

DULUTH.—Rev. H. Webb writes:—

Two years ago Duluth was a village of 125 souls; now it is a city of 3,500. Last August the railroad from St. Paul to this place, 154 miles long, was finished, uniting the navigation of the Mississippi with that of Lake Superior. A railroad is built from Stillwater, on the St. Croix, to White Bear Lake, a point between here and St. Paul. Another road is being built from Minneapolis and St. Anthony, to the same point, thus connecting Duluth directly with the rich valley of the St. Croix, and the manufacturing interests of St. Anthony Falls. What Chicago is to the West, Duluth must be to the Northwest. The grain of the Northwest, instead of going from St. Paul, and other river points, down as far as La Crosse, to market at Chicago, from 300 to 450 miles, will pass through Duluth, thus saving from 150 to 300 miles railroad transportation. Duluth by water is about the same distance from the Atlantic cities as Chicago. The exportable wheat of Minnesota alone for this year must be nearly twenty million bushels. This is also the Lake terminus of the great North Pacific, which will reach the Red River by August next. Already are they receiving bids for the construction of their docks at this place. If ever Nature designed any place for a large city, it is this. Various manufacturing establishments are in contemplation, and here is an inexhaustible granite mountain of superior quality, now long opened and worked. That Duluth will have in 1875 a population of 15,000, does not admit of a reasonable doubt; Quebec, Portland, Boston, New York, Philadelphia, and all the lake ports, except those on Lake Michigan, are nearer Puget Sound via Duluth, by from 150 to 450 miles, than via Chicago, so it will be seen that ours will not be merely a summer prosperity.

Here is an Episcopal Church costing \$9,000, a Presbyterian costing \$15,000, a Catholic costing \$6,000. The Congregationalists are building. We have a Young Men's Christian Association, a Public Library, an immense elevator—in fact everything, to indicate that a large city is in course of erection here.

The building of the North Pacific will bring thousands to this place. From here Methodism should radiate all along this line and its tributaries, to the very summit of the Rocky Mountains. We started here the 24 of November, 1869, with one member; we now number thirty. We are in very moderate circumstances, but after due advice, and comprehending the future of the place, we have engaged in the erection of a handsome and substantial church, costing \$8,000; none too good or too large for the place.

We are in a good location, and within ten years our lots will be worth more than our church now costs, and eventually will be very valuable. But on this church we owe \$3,500, and it is impossible for us to pay it. The church is finished ready for plastering, the pews are made, and it is an ornament to our common Methodism, and a monument in this, so recently a wilderness, to our glorious Gospel. It was let to be built by contract. We have tried every plan (except the gambling plan), and have failed to meet our agreements. The contractor has now ceased work, and commences legal proceedings against us. We must have help, or the contractor will sell us out.

Jay Cooke gave us \$1,000, and our Church Extension Society \$500, and from other sources we received sums amounting in all, to \$4,000. We have \$1,500 pledged, on condition we raise the other \$2,500. If Bro. Kynett would only have given me permission to present the case to the Methodists of the East, I doubt not I could have raised the money; but the By-laws of the Society prohibited it.

Dear brethren, send us help, and send at once. Unless help comes within thirty days, we shall be put to expense; and in sixty days we will lose our church. That would be a terrible blow, not only to Methodism here, but would be felt disastrously through the whole region now being developed more rapidly than any other portion of our country. We have besought the great Head of the Church, and now we beseech you. Here are gathering the thousands from all portions of our country, and from Europe.

Help us, brethren, and we will soon be able to help others. Help us, and we not only keep our church, have a Methodist home, but we will be in possession of a property that will in the end make us a wealthy charge, and enable us to bear a strong hand in the support of the benevolent enterprises of the age.

Full us, and our cause will feel its disastrous effects for many years. Help us, and we start right; and every enterprising man knows that a good start in a new city is of vital importance.

Having exhausted every other means, this is now our hope. In the name of the great Head of the Church, we ask, we implore you to step between us and a terrible disaster. O, brethren, don't allow us to be a flock without a fold! Don't compel us to say to the little society seeking instruction at our hands, "Go elsewhere; we have no shelter for you." Committing this appeal to the favor of God, and your prayerful consideration. We rest, and wait reply.

To make sure your money will not be wasted, give us pledges to be redeemed only when you have satisfactory assurance that the payment of those pledges will place our Church beyond all danger. Address H. WEBB, Duluth, Minn.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

INDIA.—Rev. J. M. Thoburn writes to the Mission Rooms, N. Y., from Lucknow, India: "The good work goes on here. We have conversions and accessions every week. We have some most valuable working members. God is opening our way. I never loved this work half as much as I do now. God is going to raise up a host of workers here, but we still need many from home."

DENMARK.—Our mission in Denmark is in a prosperous state. Bro. Willerup is laboring there with great success. At Copenhagen, and at various other places, the Lord is at work. Some opposition is experienced from the State Church, but the good work still goes on.

WESLEYAN MISSIONARY SOCIETY.—From the Missionary Notices for February, we learn that the General Committee of the Wesleyan Missionary Society recently held a meeting in their Rooms, with Rev. F. J. Johnson, D. D., in the Chair.

"1. The attention of the Committee was called by the Anti-Slavery Society to the introduction of slavery into the Fiji Islands.

"2. An eligible site for the erection of a church and school in Naples having been offered, the Secretaries were authorized to negotiate for the purchase of it.

"3. The immediate occupation of Rome was the subject of a lengthened conversation, after which it was resolved that an Italian minister should be at once sent there."

THE BIBLE IN ST. PETER'S, ROME.—*The Christian World* furnishes the following interesting information:—

"A son of Dr. Cote, the well-known missionary in Canada, has written to his sister in this city that he lately read and distributed copies of the New Testament beneath the dome of St. Peter's, at Rome, and that the people eagerly took them. The prelates of the Church came forth, and unsuccessfully attempted to prevent the distribution. The police were called upon to drive the heretics from the 'sacred place'; but when they found that Mr. Cote and friends were doing nothing more than scattering the word of God, they not only refused to arrest them, but asked for copies themselves, saying, 'This is what we have long wanted.' Truly, a wide and effectual door is now opened in Italy for the triumphal entrance of the truth."

MISSIONS OF THE PRESBYTERIAN CHURCH.—The Presbyterian Church is prosecuting her foreign missionary work with zeal. The last number of *Foreign Missionary* contains the following respecting its missions:—

"Since May last, twelve new missionaries have gone to their respective fields, of whom one is a physician. Eleven female missionaries have also been sent, of whom five were unmarried; and four missionaries returned to their work. Five new men are under appointment, and two unmarried ladies. Several others have applied, or are considering the question of duty. Two new men are urgently required for Brazil, two for Kolapore, and an unmarried lady. Siam appeals for new laborers, and especially calls for a female missionary for Petchaburi. Persia needs four; Syria, five, with a physician; Gaboon and Corisco should have four new missionaries, two unmarried ladies, and a physician. Japan Mission needs strengthening, and so do the missions in China; while new stations must soon be occupied among the Indians of our own country. Besides these, there are openings for female missionaries at various stations. How different is this outlook from what the early missionary societies had when they began evangelical work. Then the question was, where shall we go? The whole heathen and Mohammedan world, with rare exceptions, was closed. Now this same world lies prostrate before the

Church, and is waiting for the Gospel. The calls come with increasing volume, to enter in and take possession of different fields for Christ. Our missions are adding to the cry; yea, most earnest and stirring are their pleas. All this is most encouraging for renewed endeavors, and shows that the Lord is going before His people, and is beckoning them on to greater labors and richer successes."

GENERAL INTELLIGENCE.

CONGREGATIONALIST.

The whole number of churches in the United States and the British Provinces is 2,425, of which 961 have settled pastors, and 1,457 have acting pastors, or stated preachers not regularly installed as pastors. The number of ministers reported is 3,283, of whom 2,237 are employed in pastoral work. The number of church-members or communicants is 312,403, averaging 92 members to each church. Massachusetts has 413 churches, with 80,066 members, averaging nearly 193 to each. Connecticut stands next, having 227 churches, with 49,180 members. The other New England States stand as to churches, Maine, 161, New Hampshire, 136, Vermont, 157, Rhode Island, 21. But out of New England, where the Congregationalists had but little to show when *The Independent* called them to life, we find the churches in New York, 160, Illinois, 167, Ohio, 140, Iowa, 105, Wisconsin, 131, Michigan, 125, Minnesota, 56, Kansas, 50, California, 43, and so on. The increase of churches in the year is 78, ministers 30.

EPISCOPAL.

The eighty-first Massachusetts Convention was recently held in Springfield. From Bishop Eastburn's annual report, we learn the following statistics of the one hundred parishes in his diocese:—

Confirmations, 880, an increase of ninety-eight over the addition reported in 1870; deacons ordained, five; priests, two; churches consecrated, four. There are now twelve candidates for orders, of whom eight are students in the theological school at Cambridge. Two of the clergymen ordained during the year, came from the Congregational denomination.

St Peter's parish, Salem, having raised the funds for the purpose, are about to erect a stone chapel in the rear of their church. Mr. George E. Harney, the architect, has been engaged to furnish designs. The plans will also include an organ-room, in which there will be placed a new organ at an early date. The introduction of a children's choir and congregational music has been acceptable, and, notwithstanding the abandonment of the old organ in the choir loft, the parish have been quite satisfied to do with a small instrument near the chancel, until the new arrangement is perfected. — *Churchman*.

BAPTIST.

Eighteen persons were received into the Clarendon Street Church, most of them recent converts; ten in Harvard Street Church; twelve, Dudley Street, and eleven, Shawmut Avenue, Boston.

PRESBYTERIAN.

A Presbyterian Church was organized on Tuesday, May 2, at West Roxbury, Mass., by a Committee of the Boston Presbytery, Rev. James B. Dunn, Chairman. Three elders were ordained, and a call voted to Rev. A. S. Gardiner, formerly of Peoria, Ill., but for the last four months laboring here. West Roxbury is one of the finest suburbs of Boston, and the Church is located in a large and rapidly growing population. The Fourth Church of Boston has voted a call to Rev. L. H. Angier, of Litchfield, N. H. Rev. William A. McCorkle, of Detroit, has accepted the call to the Third Church, Boston. — *Evangelist*.

The United Presbyterians and the Free Church Presbyterians of Scotland are about to follow the example of the Old and New School bodies, and unite. All the presbyteries of the United Presbyterians have voted for union unanimously, with two or three exceptions, and of the Free Kirk presbyteries, fifty-two have voted in favor, and ten against the proposition.

Our Social Meeting.

Rev. E. Davies has a word on—

EVANGELISTS—WHERE ARE THEY?

Evangelists are ministers of God. Called and sent forth to work in God's great harvest, they are not supposed to have a pastoral charge, but to go out into the highways and hedges, and to "glean among the briers," and aid the regular ministers to gather the harvest of souls. In the Scriptures we find that Philip was an evangelist, and Timothy was exhorted to "do the work of an evangelist." Now as such a class of ministers are spoken of in the Word of God, it is to be supposed that they shall be called of God for this work; and as there is such a great demand for such labor, it is to be supposed that the great Head of the Church has called men enough to do this very work. If so, where are they? Why do they not go through the land, and make full proof of this their special service in this work of God? Why are so few found who will leave their homes, and go out into all the world, and do "the work of an evangelist"? Why are so many towns, unvisited and so many pastors left to toil alone, when by the ex-

perienced and efficient aid of an evangelist they might reap a golden harvest? Last Sabbath I preached in a town where there has been no minister, sermon or prayer-meeting for months, and the field is ripe to harvest. I am writing now in a place where an evangelist has just been toiling, and as the result one quarter of a large Sabbath-school have been converted, and the most influential men and women have found Christ. To see what God can do by one evangelist, let any one read the simple story of Bro. Earle in his glowing and delightful book, so appropriately called, "Bringing in Sheaves." See, also, "Methodism in Earnest," for the success of the Rev. J. Caughey, when thousands flocked to Christ year after year. See, also, "Four Years in the Old World," for the record of the successful evangelical labors of Dr. and Mrs. Palmer. See, also, what mighty things God is doing by Mrs. Van Cott. God has and will signally honor the labors of this special class; and I write to stir up this gift, if possible, in the heart of some ministers who have long been thinking that this was their specific work. That God had given them special gifts in that direction, and that the fields of God's harvest were already white for the reapers. I fully believe there are thousands of souls in the State of Maine that might be saved by these evangelical labors, and this is so in other States.

The advantages of these laborers are many. 1. They are a reinforcement called into the field in the times of special engagements, and turn the tide of battle for God and truth. 2. They are extra laborers, called to help and gather the blessed harvest of souls. How many dear pastors have been ploughing and planting, sowing and watering, watching and waiting for the harvest, and to many it would seem as though they have toiled in vain. But by and by an evangelist, full of the Holy Ghost and faith, comes up to his help, and then the fruit of many years of toil is gathered in a few days. 3. These special messengers of God come with the flush of victory on their brows, and they go on from conquering to conquer, from glory to glory, till they gain that sublime confidence in God that makes it a moral certainty that God will pour out His Spirit, and save souls wherever they go. Hence the expectations of the people are raised, and the attention of sinners is aroused, and multitudes flock to Christ. Such men become moral and spiritual heroes in God's army. May God raise up thousands of them.

These things being so, how is it that we have no more evangelists in the Methodist Episcopal Church? How is it that there is no provision in our Discipline for such laborers? That there are not one or more such ministers appointed by each Conference to travel within its bounds, and make full proof of their ministry, doing the work of an evangelist? How is it that a minister, evidently called of God to such a work, must locate in order to go into it?

These may be new questions, but they are practical and all-important. To my mind they are of very great importance. For it seems to me we should be as wise to win souls as Satan is to destroy them, and that this provision of the Church would do much for the rescue of thousands from eternal death who are now unreached.

Such a laborer must make many sacrifices, and be exposed to many assaults from earth and hell, and must have the spirit of entire consecration to the work of God; but, thank God, the Church does not lack the men who can say, "None of these things move me, neither count I my life dear unto myself, so I can finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the Gospel of the grace of God." Brother minister, has God called you to this special work? Is it your duty to sacrifice the comforts of your home, and go up and down in the world, and strengthen the Christian, and gather the rich harvest of souls to aid the Redeemer in bringing the world to His feet. On the threshold of a new year, let us all gird on anew the armor of God, and enter upon the conquest of new territory for God till we can all at last join the glad acclaim: "Hallelujah, the Lord God Omnipotent reigneth." I pray God that these evangelists may be found in every Conference, and be duly appointed of God and man.

"C. R." sends this:—

But a few weeks remain to complete a quarter of a century since the nucleus was formed around which has been gathered one of the strongest and most flourishing churches of our denomination in New England, and possibly in the country. A few brethren and sisters residing on the neck of the Hub, mostly the heads of families, but poor in this world's goods, seeing as they then thought, an inviting field of future usefulness, and wishing to secure for their little ones facilities for Sabbath-school instruction less tiresome to little feet than they then enjoyed, procured the lease of a small hall on the corner of Suffolk and Camden Streets, and organized a Sabbath-school, and supplied themselves with preaching from among the many excellent local preachers of Boston and vicinity. Among them were the venerable Bryan Morse, Joshua B. Holman, Benjamin Barnes, and others. But the most labor done by any one man was by a Bro. Russell, a graduate from Oberlin.

In the spring of 1846 the New England Conference held its session at the Bromfield Street Church. Feeling keenly the need of some one to go in and out before them, four of the brethren assuming, possibly, more responsibility than under ordinary circumstances would have seemed advisable, visited the Conference with the view to securing the appointment of a preacher to the Canton Street charge. After a full and faithful presentation of the state of affairs there, they were dismissed, the only word of encouragement given them being an invitation to call again the next morning. Accordingly they were there betimes, and had a protracted interview with the Presiding Elder of the Boston District, Thomas C. Peirce, to whom they intimated the man of their choice.

On questioning the ability of the people to give him a pecuniary support, the four brethren pledged themselves for the payment of the enormous salary of four hundred dollars per annum. The interview closed with the assurance from Father Peirce that all he could do in their behalf should be done. Thereupon the brethren returned to their business, and waited with hopeful yet anxious hearts, the appointments on which, in their anxiety they thought so much depended. The result was all they had asked, possibly more than they had a right to expect.

Our own connection with the infant church was quite too brief to qualify us to act as its historian; but we shall never cease while memory lasts, to look back to that brief period as to one of the few oases in the desert of our earthly pilgrimage. Nor have we ever ceased to regret that we did not longer remain and labor with the little church, notwithstanding we have ever found warm friends and a cordial welcome from the brethren of the various denominations among whom, in God's providence, it has been our lot to be cast. Suffice it to say, that, through vicissitudes incident to all such enterprises, although perhaps not greater than that of most others, the "little one" has indeed "become a thousand," thereby showing it to have been a vine of the Husbandman's own planting. With its first-loved pastor it has not been our privilege to pass a personal greeting for many years, yet has our heart been occasionally made glad by the live and glowing articles from his genial pen, from a somewhat distant and different field of labor.

But what of the few original members? Who, if any, have left the cross at the price of the crown? What battles have been fought, and what victories won? Who of the little band still live and labor? And where? And who have laid down the cross, and taken the crown? These are some of the many questions that throng our mind as memory reverts to "the loved of the long, long ago." If not impertinent (and if it is we hope in kindness to be forgiven), permit us to ask, if the completion of a quarter of a century does not furnish a fitting opportunity to commemorate the wonders which in that time God in His goodness has wrought for that Church? True, but few of its present members may have any personal knowledge of its humble origin, and consequently feel less interest therein. But none can fail to feel a lively sense of gratitude to the Parent of all good for His great blessings to that people.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

THE HAY CROP.—Owing to the excessive drouth of last year, the grass was either largely killed out on many fields, or very much injured, so that they present a very sorry appearance this spring. There have been few rains that have helped the grass, and now, the twenty-second day of May, there is little promise of a good hay crop. In fact it seems to us that this crop must be short in nearly all parts of the eastern States, and we advise those who have old hay on hand to be in no hurry to dispose of it, if they do at all. Even when fields have been well manured, the prospect is not as good as it should be, and it will take two or three years to recover from the effects of the drouth of last year, which was so terribly severe. It may be for the interest of many farmers who use a good deal of fodder, finding that the hay crop is to be so short, to sow oats, barley and corn for fodder. The last can be fed green through August and September to great advantage, we believe, notwithstanding what may be said by the few who oppose the growing of this crop. Attention should also be given to root crops to supply the deficiency there may be in hay. If the weather continues dry, many of the old fields will need to be cut by the middle of June, if there is anything to cut.

WORK FOR THE SEASON.—Cabbages should now be planted. The old rule was to plant the last Wednesday of May.

Corn.—Plant more sweet corn. Let all the field corn be planted at once.

Melons of all sorts may be planted now. Prepare the land well.

Squashes for winter use should be planted; the Hubbard and crookneck keep the best, but the marrow is a favorite sort for fall use.

Flower seed should be sown at once, and bedding plants be put out. Make the garden as attractive as possible, if it does cost a few dollars.

Hoing should be attended to in season. Don't let the weeds once get the start. Run the cultivator often, and hoe each field crop at least twice, and in some cases more.

Celery may be set out now for fall use. Some dig a trench, and put the plants into it; but a better way is to plough a furrow only, and manure well, and set the plants out, six to ten inches apart. The Boston market is the best sort.

Rhubarb plants may be transplanted, even as late as this. They are very hardy, and if set now, and well cared for, will furnish stalks of good size next spring.

German Pisciculture.—A curious crop in Germany is that of fish. In Northern Bavaria, especially, the fishponds are very numerous. The whole country is spotted with them, and has the appearance of being filled with little lakes. The sight is quite unique, and even beautiful. Wherever there is a marshy place, or the lands need to be drained, they catch the water in a fish pond. Those in America who are cursed with sloughs, might take a lesson from the Germans in this. Many farmers realize as much from their water crop as from their land crop. At the foot of hills often, and where the waters come down from a mountain, they build these ponds. Not unfrequently they dam up large streams, or turn off sufficient of the water for their purpose. Sometimes along a whole brook one may see dozens of fish ponds following close, one after another. They have, accordingly, in northern Bavaria, always a good supply of fish, notwithstanding they are far from the sea, and no large rivers, flow through their country. — *Cor. of Chicago Tribune.*

BUTTER-MAKING.—The season is near at hand when good butter can be made, and we desire to call attention once more to this important subject. Let every butter-maker determine to make the very best that goes into market, and we shall have less complaint from buyers and consumers than we have heard in the past. The fact is, that there is always an abundance of poor butter for sale, but comparatively little that is of a very superior quality. The best of butter always brings a high price, when it is almost impossible to sell an inferior article at any price. Let the milk be kept in a cool, clean place, where the cream will rise well, and remain sweet, and let all the pans and other vessels used be as clean as it is possible to have them, and then let every subsequent step in the making of the butter be carefully watched, and conducted in the neatest and best manner, and the result will be entirely satisfactory in every respect, the price which it will bring not excepted. We can tell what good butter is better than we can tell how to produce it; but this we say to all who attempt to make butter, do the best you can to produce an article of the very best quality.

Obituaries.

Died, in Taftville, Ct., March 16, 1871, ANNA M., wife of Wm. H. Wilson, aged 20 years.

Anna M. Bliss was converted in July, 1867; joined the Methodist Episcopal Church in Plainfield, in 1868; and in February, 1870, was married to Wm. H. Wilson. Though for days she was aware of the steady and sure approach of death, the faith which had been her "joy and song" in prosperity, was her "triumph" now. When asked, "How can you be so happy?" "How can I help it, when Jesus is with me!" was her answer. When her mother came to her, Anna received her with open arms, saying, "I'm so glad you've come, mother; I'm going to die." And her voice rang with the gladness of Stephen when he saw "heaven opened." And when the last hours came, after charges to her loved companion, which he will never forget, for his weal and her baby's, when they said, "Almost over," she clasped her hands together, crying, "I'm going home to glory!" Thus the useful, consistent, faithful Christian dies, and such is the change wrought in a life by "turning to God." GEO. DE B. STODDARD.

South Coventry, Ct.

Capt. RICHARD GOULD died in Chatham, Mass., March 1, aged 83 years.

Father Gould was converted under the labors of Rev. Israel Washburn, about thirty-six years ago. Before his conversion he was very much opposed to religion, professed to be a Universalist, attended that meeting while his wife attended the Methodist; yet notwithstanding his profession, and all his arguing in favor of that doctrine, he confessed on his deathbed that he never believed it. About the time Bro. Washburn was stationed at Chatham, Father Gould's first wife was taken sick, and seemed to be drawing near her end. Bro. W. visited her often, and conversed with her on religious subjects. Soon she was converted, but did not have as clear a conversion as she seemed to desire. She failed gradually, and as the hour of her departure came, while her husband and children stood around her bed, she seemed suddenly to be filled with God's presence, and lifting her eyes, shouted "Glory!" and expired. "This," said Father Gould, "was the first word that set me to thinking about my own state. I knew she had something that I had not." The very next Sabbath he took his children, and came to the Methodist Church. He became interested, attended the prayer-meetings, and after a severe struggle, was converted. This was a great help to our Church. He was a man of influence, and considerable means, and he embraced our cause with his whole heart. The change was great, and produced a lasting impression in the community. People who had been building upon Universalism began to feel that the foundation was merely sand, and a number turned to the Lord.

Father Gould espoused the cause of Methodism when it was weak and persecuted, and gave all his influence, and much of his money. He was for many years a class-leader, until disabled by age. Only a few days before his death, the class he formerly led met at his house. The leader asked him to take charge; he did so, and the words he uttered will long be remembered by those to whom they were addressed.

He was taken sick on Saturday night, and seemed to remain in a state of stupor till Monday morning. I called then to see him, and found him desirous of conversing. He told me his conversion as related above, and seemed to be very happy, with a strong confidence in God. His language was, "I know in whom I have believed." His physician, Dr. Newton, who was present, sang,—

"My latest sun is sinking fast,
My race is almost run."

and we bowed around her bed, and prayed. Truly, it was good to be there. Immediately after this, he went into the former stupor state, and remained in it till his death, on Wednesday, when he passed away without a struggle. CHATHAM, April 3, 1871. EDW. EDSON.

Died, in Castine, April 6, JOHN REA, aged 31 years.

But few men had such a hold on the best feelings of an entire community. We were having a good revival in the Church, of which he was one of its leading members. He was with us in the vestry on Monday evening. His cheerful voice was heard in prayer, praise, and exhortation. The next Sabbath he was followed to the cemetery by the largest procession ever witnessed in the place. The other churches gave up their regular morning service, and united with us in deep sympathy on the occasion. Bro. Rea was one of those rare men whose face was like perpetual sunshine; he had a kind word for all. The poor always found him a good adviser and generous friend. He was our Superintendent in the Sabbath-school for many years.

Bro. Rea, and Bro. Hooper, who passed on a little before,

were among the first to join the Church in this place. Their loss is deeply felt. B. B. BYRNE.

Castine, April 18, 1871.

Died, in Kingfield, Me., April 9, 1871, Mrs. ELIZABETH BARNES HORN, at the age of 80 years and 5 months.

Sister Horn was a native of England, Bagby, Northamptonshire. Thirty-nine years ago, with her husband and family, she came to America, and settled in Kingfield, where she resided till called to the realms of glory. In the year 1816 she found Jesus her Saviour, since which time she has "followed Him in the way." Prior to leaving England, she and her companion united with the Wesleyan Methodists, and on coming to this town, joined the Methodist Episcopal Church, and continued a faithful member through her life. Her last sickness was severe and protracted; but she bore it with patience and fortitude, trusting in Jesus, being often heard in prayer.

P. E. NORTON.

Mrs. MARY PIERCE died in New Bedford, April 4, 1871, aged 62 years.

Sister Pierce was converted in the "Old Elm Street Church" more than forty years ago. Since that time, she has been a devoted and consistent Christian. She was "faithful unto death." Her last sickness was brief, but she was prepared to "depart and be with Christ." Her memory is blessed. She feared the Lord, and was worthy to be praised.

New Bedford, April 19, 1871. J. E. HAWKINS.

Died, in Somers, Ct., April 15, 1871, ASENATH WATERHOUSE, aged 88 years.

I have not the exact date, but it appears that Mother Waterhouse had been an active member of the Methodist Church for over sixty years. For a little season before she entered the bark of "the Boatman pale," to cross over into "cloudless light," she seemed scarcely conscious, but only a few days previously she had sweetly given in her testimony for our dear Lord.

OTIS E. TAYLOR.

Another mother in Israel gone! CATHARINE, wife of Mr. John Marsh, died in Chelsea, April 8, aged 80 years.

"The soul of our sister has gone
To lighten the triumph above;
Exalted to Jesus's throne,
And clasped in the arms of His love."

Sister Marsh experienced religion at the camp-meeting in Eastham, in 1841. She commenced at once laboring in the vineyard of the Lord. On her return home she boldly testified for Christ. Her husband, till now a stranger to experimental religion, seeing the change in her, sought and obtained the same blessed experience. They both united with the class, and it was my happiness to receive them into the Church in Bromfield Street. For this Church she ever cherished a most ardent attachment; and though in accommodation to a change of residence, her membership was transferred to Hedding Church (now Tremont), and finally to Chelsea, she ever returned to Bromfield with liveliest emotions of delight. In my interviews with her for nearly thirty years, her conversation has been almost exclusively religious. She spoke of her blessed class and prayer-meetings, the good preaching, the dear brother that preached,—that called upon, sung, and prayed with her,—her successful efforts in persuading some one to give his or her heart to Christ, and sometimes of the sad relapse of some who had fallen away; of her gracious support under alarming attacks of disease—not alarming to her, for she felt that she was ready for her change. Her greatest happiness seemed to be in the thought that she had been instrumental in winning some souls to Christ; and I doubt not that several, in the Great Day, will rise up and call her blessed, as the instrument of bringing them to an acquaintance with God.

Sister Marsh highly valued the means of grace. Her last pastor, Rev. W. F. Mallieu, remarked, at her funeral, that he never had known one who more highly appreciated sanctuary privileges. Even when infirmities and sickness would have justified her absence, and she could only reach her pew by the assistance of others, she was seen in her accustomed place an earnest and delighted worshiper.

The Sabbath previous to her death, when her dear husband said to her, "We are here to-day, but where we shall be next Sabbath we cannot tell," she replied, "I hope I shall be in heaven." Her "hope" was realized. She has found her long-sought rest. Her excellent, but stricken companion, to whom she had been a faithful helpmeet in temporal and spiritual interests for more than half a century, is left to finish his pilgrimage alone! But though greatly afflicted, and tottering beneath the weight of years, he is graciously supported. He sorrows not as others who have no hope. The separation will not be long. May divine consolations abound to him till the Master shall say, "Enter thou into the joy of thy Lord." So prays his sincere friend and former pastor, J. B. HUSTED.

North Cohasset, April 18, 1871.

Mrs. NANCY BESSE, wife of W. L. Besse, died in Wayne, April 3, in the 72d year of her age.

Short but severe was her sickness; but she bore it without a murmur. At a camp-meeting held on Kent's Hill by Father Streeter, Presiding Elder, forty-seven years ago, her youthful religious teaching culminated in her conversion to God, the genuineness of which no one acquainted with her ever doubted. The following year, on the same sacred spot, she obtained the witness of entire sanctification. From this grace she never fell; though the evidence of that work was not always equally clear and satisfactory to herself. The amiableness of her spirit, the sincerity of her love, and the generosity of her nature, rendered her an agreeable companion and a reliable friend. The type of her religious experience, her uniform devotion to her Christian duties, rendered her like the "tree planted by the rivers of waters that brings forth his fruit in his season." Her last work was on her dying bed, two days before her departure, in the interest of a young unconverted friend to whom she commended the religion of Christ in almost angelic strains, after which she said, "My work is done." J. MITCHELL.

April 19.

Died, in Farmington, April 6, NOAH J. HUNT, formerly of Avon.

For many years Bro. Hunt had been a consistent Christian, and a worthy member of the Methodist Episcopal Church. His end was peace.

JUDITH P. FULLER, wife of Samuel F. Fuller, of Farmington, departed this life, April 13, in hope of a glorious immortality.

She gave her heart to God in early childhood, and continued faithful to the end. For the last twelve years she was a worthy member of the Methodist Episcopal Church. Long tried in the furnace of suffering, her faith shone with increasing lustre as she drew near the dark river. S. ALLEN.

April 22, 1871.

Died, in Skowhegan, April 14, 1871, Mrs. MARY J. MALBON, wife of Stephen H. Malbon, aged 45 years and 23 days.

Sister Malbon had for many years been a worthy member of the Methodist Church in Skowhegan. Quiet and unobtrusive in all her deportment, her gentleness and courtesy charmed the hearts of that large circle of friends with whom she had so long been surrounded. Those most prized her worth who were most intimate with her. Her piety was more deep and constant than demonstrative. The Saviour she loved was near her when dark shadows fell across her pathway. Enduring all her suffering without a murmur, she looked up to Him who triumphed over death, and passed serenely through the dark valley. Calmly and trustfully waiting for the hour of her release from this world of shadows and tears, at length she sweetly fell asleep in Jesus. C. F. ALLEN.

HERALD CALENDAR.

CONFERENCE SESSION THIS MONTH.
Executive Board of the Providence Conference Church Extension Society, at Power Street Church, Providence, June 2.
New Hampshire Bible Society, Annual Meeting at Manchester, June 6.
Norwich District Ministerial Association, South Coventry, June 2.
Yarmouthport Camp-meeting, Aug. 15, to continue ten days.
Vineyard Camp-meeting, Aug. 17.
Sterling Camp-meeting, Aug. 21.
Hamilton Camp-meeting, Aug. 22, to be held 8 days.
Can-p-meeting at Williamstown, Aug. 25.
Hedding Camp-meeting, Aug. 28, to continue over the Sabbath.

POST-OFFICE ADDRESSES.

Rev. John Cobb, Kittery, Me.
Rev. S. V. Gerry, Rochester, N. H.
Rev. Asa Barnes, North Prescott, Mass.
Rev. Thomas Hillman, South Livermore, Me.
Rev. Henry Chandler, Beth, N. H.
Rev. J. Hawley, Conway, N. H.
Rev. N. L. Chase, Great Falls, N. H.
Rev. M. B. Chase, West Glover, Vt.
Rev. J. A. M. Chapman, 62 Bedford Ave., Brooklyn, E. D. N. Y.

WE WOULD CALL the attention of our readers to the advertisement of The Mercantile Savings Institution, in another column. Their plan of paying monthly interest on all deposits is certainly more just and equitable to the depositor than any which has been adopted by any other savings bank in the State. We believe this institution is one of the best managed savings banks in the Commonwealth, and would recommend all those having money to deposit in savings banks, to examine and fully understand the peculiar advantages which this institution gives to all depositors.

THE EAR.—Dr. Hartley's Card may be found in another column.

Burnett's Cocaine is the best Hair-dressing.

Burnett's Cooking Extracts are the best.
Jan. 26, 2d ed.

Money Letters Received to May 20.

N. Andrews, A. Anderson; A. G. Bowker; John Currier, M. Cheney, James Calder, E. F. Clark; M. Dwight; L. Fish; H. H. Kilbourn; A. B. Lovewell; W. F. La-count; W. F. Markham; J. W. McIntyre; S. H. Powers; S. E. Quimby; G. W. Quereau; G. Rice; E. Skinner; O. Stroet; L. D. Strout; H. D. Weston; L. H. Warren; M. H. Walker.

Methodist Book Depository.

Money Letters Received from May 13 to May 20.
S. R. Brown, J. Bond, H. R. Burgess, J. D. Beeman; F. W. Clark, A. A. Cheney, J. S. Caldwell, E. G. Clough, J. H. W. Cronwell, S. V. B. Cross, S. F. Cushman; T. W. Douglass, L. E. Dunham; W. W. Ellis, S. L. Eastman; M. L. Eastman; M. L. Farley; H. F. Forrest; D. E. Fuller; J. Gerry; F. Grosvener; E. J. Haynes, M. J. Heal; R. W. Harlow; J. S. House; J. F. Hutchins; Thos. Hovey; S. Johnson; J. M. Lambert; J. Lovejoy; A. B. Lovewell; D. P. Leavitt; B. T. Munroe; G. W. Mansfield; C. A. Morgan; W. H. Mason; E. W. Morgan; C. W. Morse; D. H. Macomber; O. Nickerson; N. Newman; A. D. Farmer; W. H. Paine; N. D. Palmer; S. H. Payson; A. Plummer; W. B. Palmer; S. E. Quimby; B. E. Reddon; C. A. Robinson; A. B. Russell; S. P. Suow; M. Sherman; H. A. Spencer; O. L. Shepard; C. W. Snow; H. W. Todd; E. C. Taber; I. B. Tompkins; H. Torbush; W. R. Tisdale; John Veasey; H. Willard; G. H. Winchester; D. Wornwood; S. E. Wilson; J. J. Woodbury; W. H. Williamson; Geo. C. Wells; G. G. Winslow; F. M. Whiting.

J. P. Magee, Agent, 38 Broadfield St., Boston.

Church Register.

QUARTERLY MEETINGS.

PORTLAND DISTRICT—FIRST QUARTER.
June—Conway, 10, 11; Kears Falls, 17, 18; Shap-leigh, 24, 25.
July—Holla, 1, 2; Buxton, 8, 9; Gorham, 15, 16; Falmouth, 21; Oak Ridge, 22, 23; Saco, 29, 30; Scar-boro', 31.
August—Cape Elizabeth Depot, 5, 6; Portland, 6, 7; West Cumberland, 12, 13.
The connection of circuits and stations for Quarterly Meetings, the same as last year.
Monmouth, May 23. A. SANDERSON.

THE YICNIC PREACHERS' MEETING on the Hedding Camp-ground, at Epping, N. H., on Wednesday and Thursday, June 14 and 15, will be a novel, and we presume an interesting occasion. The Camp-meeting Committee heartily second the proposal, and join in an invitation to the brethren on the other Districts to attend, with their wives. The Committee will be in attendance on Wednesday, 14th (not Tuesday, 13th, as notified last week). The Committee's rooms and furniture will be at the service of the Association. Ample accommodations for lodging will be found on the ground, and among the friends in the neighborhood. Those who attend had better bring well-filled baskets for themselves, and for any needed hospitalities. J. M. Sanborn and his lady will be present, and afford such assistance to the sisters about their table arrangements as they may need.
The trains will stop at Barber's Crossing, and efforts are making to secure free return passes; but we cannot now report the result.
J. THURSTON.
Dover, May 21.

WOMAN'S FOREIGN MISSIONARY SOCIETY.—A Quarterly Meeting of the N. E. Branch of the Woman's Foreign Missionary Society will be held Wednesday, June 7, at 3 P. M., in Wesleyan Association Hall, 36 Broadfield Street, Boston. Letters from Mrs. Parker will be read, and reports in regard to the work assumed by this Branch for the ensuing year will be made. Reports from Auxiliary Societies in any part of New England are especially requested, even though the requisite ten members and ten subscribers to the *Woman's Friend* have been secured. In the evening of the same day, June 7, a Strawberry Festival will be held in the vestry of Broadfield Street Church. This Festival is held to obtain funds with which to pay for furniture, rent, etc., of the Ladies' "Mission Parlor," recently fitted up in Wesleyan Association Building for the use of the Society. Tickets of admission may be had at J. P. Magee's, or from any officer of the Society.
L. H. DAGGETT, Sec. Sec.

A meeting of the "Yarmouth Camp-meeting Committee" will be held on Tuesday, June 6, upon the camp-ground. Take the first train in the morning.
WM. B. BOWEN, for Committee.

DEDICATION AT WINTHROP.—The new M. E. Church in Winthrop will be dedicated (D. V.) on Thursday, June 8, at 3 o'clock P. M. Sermon by Rev. J. G. Bidwell. Dedication service by Rev. William H. Clark, D. D. At the close of the service the Ladies of the Society will furnish a collation. The former pastors and friends of the Church are cordially invited. A glorious day for Winthrop and Methodism is anticipated. Persons desiring to attend will be furnished with ample conveyance from East Boston to Winthrop and return, by the Winthrop coaches. They will leave Maverick Square, East Boston, for Winthrop precisely at 2 o'clock P. M.

THE UNION MATERNAL ASSOCIATION of Boston will hold its Annual Meeting in the Chapel of Mt. Vernon Church, on Tuesday, May 30, at 5½ o'clock. All mothers are cordially invited to attend.

MASSACHUSETTS TEMPERANCE ALLIANCE.—The Massachusetts Temperance Alliance will observe its anniversary in Park Street Church, on Wednesday evening, May 31, at 7½ o'clock. Dr. A. A. Miner, Dr. Eddy, and Rev. Gilbert Haven, will address the meeting. It is expected that Dr. Newman of Washington, will also be present. Dr. Miner will speak upon "Prohibition confessedly essential to the triumph of the Temperance cause, a test of the purity and patriotism of the hour." Other live topics will be discussed.

WORCESTER DISTRICT PREACHERS' AND LAYMEN'S MEETING.—A Meeting of the Preachers and Laymen of the Worcester District will be held in Worcester, at the Trinity Methodist Episcopal Church, June 5 and 6.

THE HANOVER STREET METHODIST EPISCOPAL CHURCH will be dedicated, Wednesday, June 14. Sermon by Rev. Joseph Cummins, D. D. Services will commence at 7½ o'clock P. M. The Feast of the Church members and friends of the Church, in addition to abundant refreshments, there will be select music and interesting addresses. The public, and especially the former members of the Church, are cordially invited to attend.
J. H. TWOMBLY.

INVITATION.—The Board of Government of the Boston Young Men's Christian Union take pleasure in offering the hospitalities of their building, No. 300 Washington Street, to the Clergymen, also Laymen and Ladies, of all religious denominations, who may be in Boston during Anniversary Week. Rooms open from 9 A. M. to 10 P. M.
WM. H. BALDWIN, President.

MINUTES OF N. H. CONFERENCE—CORRECTION.—By some oversight, probably on the part of myself, the names of James Thurston and John English do not appear in the list of Superintending Preachers, where they should appear.
GEO. N. BRYANT.

Acknowledgments.

The subscriber gratefully acknowledges the appropriation of twenty dollars by the members and friends of the Memorial Church at Wilbraham, to constitute him a Life Member of the Missionary Society of the Methodist Episcopal Church.
LEONARD BILLINGS.

GOLD.—1.1111 @ 1.1111.
May 27, 1871.

Business Notices.

PUZZLES.

'Tis very common now-a-days,
'Tis done to please the young, you know,
In the papers to assign a place
For Puzzles, just for skill to show.
They are to discipline the mind
And make the thoughts more freely flow;
And many pleasure in them find,
And some are wiser than you know.
The greatest Puzzle, though, we know,
Is how BOYS get a Suit complete
So very low—of GEORGE PENNO,
Corner of Beach and Washington Street.

YOU NEED NOT SUFFER.—Every pain, whether of the Lungs, Chest or Kidneys, can be removed by the use of *White Pine Compound*.

TO COUNTERACT AND RESTORE

The debilitated system, the well-known tonic and alterative powers of *DOLE'S HUNTER DOCTOR* stand unrivaled. It is the property of this medicine to remove from the blood all impurities, and to regulate and invigorate by increasing the general vitality. Being purely vegetable, including specifics for Indigestion, Biliousness and Constipation, it can be safely taken into the system without injury thereto.

We have used *Martine's Patent Needle Setter and Threader*, advertised in another column, and can assure our patrons it will accomplish all that is claimed for it.

FOR MOTH, PATCHES FRECKLES, AND TAN.
Use *Perry's Moth and Freckle Lotion*.
It is the only reliable and harmless Remedy known for removing Brown discoloration. Sold by Druggists everywhere. Depot, 49 Bond St., N. Y.

PIMPLES ON THE FACE.

For Comedones, Black-worms, Grubs, or Pimples Eruptions, and Blotched disfigurements on the Face, use *Perry's Comedone and Pimple Remedy*.
It is invaluable to the afflicted. Prepared only by *Dr. B. C. Perry, Dermatologist, 49 Bond St., N. Y.* Sold by Druggists everywhere.
Mar. 2, 1871.

CRAMPTON BROTHERS' Imperial Laundry Soap contains a large per centage of vegetable oil, is warranted fully equal to the best imported Castile soap, and at the same time possesses all the washing and cleansing properties of the celebrated French and German laundry soaps. Housekeepers will do well to call for it. If your grocer does not keep it, send your order direct to the manufactory, 2, 4, 6, 8, and 10 Rutgers Place, and 33 and 35 Jefferson Street, Office, 94 Front Street, N. Y.
Dec. 22, 6m.

A. A. CONSTANTINE'S

PERSIAN HEALING OR PINE-TAR SOAP. For the Toilet, Bath and Nursery. This soap has no equal. It preserves the complexion fair, removes all dandruff, keeps the hair soft and silky, and prevents it from falling off, and is "the best hair Renovator in use."
It cures chapped hands, pimples, salt rheum, frost-bite, furuncles, all diseases of the scalp and skin, catarrh of the head, and is a

GOOD SHAVING SOAP.

This soap has already won the praise and esteem of many of our first families in this city and throughout the country.
It is used extensively by our best physicians. Wherever used, it has become a household necessity. We advise all to try it. For sale by all dealers. One special Agent wanted in each town.
A. A. CONSTANTINE & CO.,
43 Ann Street, New York City.
June 1, 2d 2d ed.

MERCANTILE SAVINGS INSTITUTIONS.

No. 45 Summer St., cor. of Arch, Boston.

SIX PER CENT.
INTEREST will be paid by this Institution, on all deposits which remain in Bank six months next prior to the semi-annual dividend days, and five per cent. on all other deposits for each and every full intervening calendar month they remained in bank prior to the semi-annual dividends. This is the only Savings Bank in the State that pays interest on the deposits for each and every month they remain in Bank. The Institution has a guarantee fund of \$500,000 and a large surplus in addition thereto.
June 1, 1871

Discharges from the Ear

and Partial Deafness Cured.
The number and the importance of the demands on the attention of Dr. HARTLEY during his former visits to this city the last eighteen years, and the gratifying amount of success that has attended his treatment, have induced him to establish a permanent practice in Boston. Residence, 3 Davis Street, near Washington Street. Reception from 9 to 3 daily. Consultation and examination free.

Dr. Hartley generously offers to attend all persons suffering from affections of the ear, without charge until cured, thereby proving his success unequalled, and protecting the deaf from being swindled by paying self-styled artists exorbitant fees in advance, and the infliction of yet more serious evils, by permitting the application of dangerous remedies by inexperienced and unskillful hands.

Deafness, noise in the head, and all disagreeable discharges from the ear, speedily and permanently removed without causing the least pain or inconvenience. Twenty-three years close and undivided attention to this branch of special practice has enabled him to reduce his treatment to such a degree of success as to find the most confirmed and obstinate cases yield by a steady attention to the means prescribed.

For professional reasons, Dr. Hartley will positively be compelled to refuse new patients on the above terms after the 15th of June.
June 1, 1871



This is an age of inquiry, and people are beginning to realize the magnitude of the evil caused by the use of injurious preparations for the hair, which are prepared and forced into the market by men who are not practical physicians and may not be aware of the injury they are producing. These preparations have been analyzed by competent chemists and shown to contain poisonous substances, causing Nervousness, Headache, Paralysis, and often fatal results.

In contrast with such injurious articles appears the *Hair Restorer* prepared by Dr. R. Greene, Superintendent of the Boston Medical Institute, who has been a successful physician in Boston for more than a quarter of a century. Dr. Greene uses Vegetable Remedies only, and can assure the public that his *Hair Restorer* will do all that is claimed for it, without a possibility of injury.

I have tested a sample of Dr. Greene's *Hair Restorer*, and find that no poisonous metals or injurious matter exist in it.
C. T. JACKSON, State Assayer.
The use of this *Hair Restorer* for twenty-five years has tested its superiority as a dressing, and its power to preserve the hair and scalp in a healthy condition. It removes dandruff, prevents the hair from falling off, preserves its natural color, restores it when prematurely gray, renders it soft and glossy, promotes its healthy growth, and is the best dressing ever discovered. While other preparations are sold at almost any price, Dr. Greene's *Hair Restorer* has sustained its good qualities, its price, and its reputation. It is prepared by Dr. R. Greene, at the

Medical Institute, 34 Temple Place, Boston.

and sold at \$1 per bottle, or six for \$5, or sent by express at any part of the country. Pamphlet sent free.
May 15, 4th 1st.

TROY BELLS.

OLD ESTABLISHED TROY BELL FOUNDRY.
TROY, N. Y. (established 1802), a large assortment of Church, Academy, Fire Alarm, and other Bells constantly on hand, and made to order. Made of Genuine Bell Metal (Copper and Tin). Hang with Rotary Mountings, the best and most durable ever used. All Bells Warranted Satisfactory.
Large Illustrated Catalogue sent free upon application to J. H. ELLIS & CO., Troy, N. Y., or, 100 Dearborn St. Chicago, Illinois.
May 25, 1st 1st

THE MODEL PASTOR.

JUST PUBLISHED,
A MEMOIR
OF THE
Life and Correspondence
OF
REV. BARON STOW, D. D.,
Late Pastor of the Rowe St. Church,
Boston,
BY
REV. JOHN C. STOCKBRIDGE, D. D.

12mo., cloth, with steel portrait. \$1.75
Sold by all Booksellers and Newsdealers.

LEE & SHEPARD,

Publishers, Boston.
LEE, SHEPARD & DILLINGHAM, N. Y.
June 1, 3d 1st

CULTURE AND RELIGION,

IN SOME OF THEIR RELATIONS.
By J. C. SHARP.
In one volume, 12mo., \$1.25.

From President McCOSH, of Princeton College.
"The lectures on Culture and Religion are eminently fitted to interest and to profit educated young men. The Culture stands before us as a statue of pure white marble with a beautiful vein of Piety winding through it."

HURD AND HOUGHTON, New York;
The Riverside Press, Cambridge.
June 1, 2d 2d

GAS FIXTURES.

NEW AND BEAUTIFUL DESIGNS IN
Chandeliers, Brackets, Pendants, etc.,
FOR
CHURCHES, HALLS, STORES, and DWELLING-
HOUSES, at the lowest prices.

Gas, Cooking and Heating Stoves, constantly on hand.

Gas Pipe introduced into Buildings.
Particular attention paid to furnishing GAS FIXTURES FOR CHURCHES.

N. W. TURNER,
37 and 39 Bromfield Street, Boston,
Opposite the Boston Wesleyan Association Building.
June 1, 2d 2d

WOLLASTON LAND ASSOCIATES.

Office, No. 9 State Street,
Now offer for sale Building Lots and Dwelling-houses
—AT—
WOLLASTON HEIGHTS,
ON THE MOST FAVORABLE TERMS.

To any one in search of a pleasant place for a HOME, this offers superior attractions.

The views from the charming Heights are unsurpassed if equaled in New England.

Extra inducements offered to builders.
A free ticket for three years to and from Boston to any one purchasing a house or buying a lot of land and building a house.

For further information call at the office.
G. F. PINKHAM,
General Agent.

June 1, 2d 1st

EDWARDS' CELEBRATED

WELSH CORN SALVE.

TESTED
By being the OLDEST Remedy in Use. This preparation has been in use in Britain for more than 100 years.

And has given the UTMOST SATISFACTION. Introduced in this country in the year 1859.

PRONOUNCED

By Physicians and Druggists to be the very best Remedy in the Market. It is the only remedy that will rot a Nail or Callosities without the aid of Acid or Cantharide, and can be used with PERFECT SAFETY, for there is nothing in it that is injurious to the HUMAN SYSTEM.

It gives immediate relief, and is a radical cure for Bunions, Ingrowing Nails, Chilblains, Felons, Cuts, Bruises, Boils, Burns, Scalds, Pimples,

AND ALL OTHER IRRITATION AND EXTERNAL DISEASES.

FROM ALBANY, N. Y.
REV. M. HULBURD, Pastor of the Hudson St. Methodist Church, Albany, writes: "The Edwards celebrated Welsh Corn Salve does just what scores of other preparations advertise to do, but usually fail in the trial. I can attest the efficacy of this salve, it having cured me of a very troublesome corn, and that 'without pain.' I commend it to the legion of the halting ones."

Yours, gratefully,
M. HULBURD, 1869 & 71.

Price 25 Cents per Roll. For sale by all Druggists.

H. C. EDWARDS,
Proprietor,

Manufacturer for the U. S. and Canada,
320 CONGRESS STREET, TROY,
New York.
June 1, 7th 1st

Vineyard Camp-grounds.

By appointment of the Board of Directors of the Martha's Vineyard Camp-ground, the undersigned will give his attention to the purchase, sale, and renting of Cottages and Tents.

A rule of the Association requires all applicants for lots to present to the Agent satisfactory references, before a lease can be granted. The same rule will be observed by all applicants for purchase or hire.

Persons desiring to dispose of Cottages or Tents by sale or lease, either for the season or for a shorter term, should give immediate notice, with price, to the subscriber, as he is in daily receipt of applications from persons who wish to buy or rent.

Business of all kinds connected with the Camp-ground or adjacent localities will receive prompt attention at reasonable charges. Address
S. P. COFFIN, Sup't.,
Vineyard Camp-ground, Dukes Co., Mass.
May, 1871. June 1, 3d 2d

TENTS FOR CAMP-MEETINGS

Window Awnings, etc.

Do you want an Awning for your Store or Window?

Do you want a Tent for Camp-meeting, for your Garden, or for the Children to play in?

Do you want a Flag for your Flag-staff?

Do you want a Cover for your Wagon or Horse?

JAMES MARTIN & SON,
114 Commercial Street,
Boston.

Will furnish you what you want at a reasonable price.
June 1, 3d 7th ed

STAINED AND CUT GLASS.

J. M. COOK, 131, 133, and 149 Congress Street, Boston, Mass., Manufacturer of Stained, Cut, Enamelled, Flock, and Embossed Glass of all kinds. Attention given to getting up Church Windows in all styles.
Jan. 5, 7th 1st

REMOVAL.

ROBERT S. DAVIS & CO.,

Publishers and Wholesale Booksellers.

Have removed to the new

WESLEYAN ASSOCIATION BUILDING,

No. 36 BROMFIELD STREET.

Where they will be pleased to see their friends and customers. They continue to publish, among other

Standard Educational Books,

GREENLEAF'S NEW SERIES OF ARITHMETICS, 4 bks.; NEW ELEMENTARY, and NEW HIGHER ALGEBRAS; ELEMENTS OF GEOMETRY and TRIGONOMETRY; ZANDER'S OUTLINES OF COMPOSITION. Price \$1; PARKER'S EXERCISES IN ENGLISH COMPOSITION; and other POPULAR SCHOOL BOOKS, in extensive use, which will be sold at the lowest prices. Teachers and School Directors interested, are respectfully invited to correspond with us, and to call, as above, when in Boston. May 25, 21 18*

Valuable New Books.

NAVILLE'S GREAT WORK. JUST OUT.

The Problem of Evil.

By M. ERNEST NAVILLE.

Translated from the French by Prof. J. P. LACROIX, M. A. of Ohio Wesleyan University. 12mo. Price, \$1.50. The only authorized translation.

Professor Lacroix, well known as the translator of Pressat's "Religion and the Reign of Terror," has produced an accurate translation of this interesting and valuable work, which is accompanied with a Preface from Naville's pen. The work, though on a recondite subject, was delivered in a series of lectures to popular audiences, is marked by the eminently French transparency of style, will be clear and attractive to the most ordinary reader, and will do brave battle against the Pantheism and Rationalism of our age and country.

The Prince of Pulpit Orators.

A PORTRAITURE OF

REV. GEORGE WHITEFIELD, A. M.

Illustrated by Accidents and Incidents, with a Likeness. By Rev. J. R. WAKELEY, D. D.

16mo., pp. 400.

Price.....\$1.25

The reader will find a condensed story of Whitefield, the cream of his history, the marrow of his biography, an epitome of his life and character, illustrated by striking anecdotes and thrilling incidents.

WORKS OF REV. L. L. HAMLINE, D. D., late one of the Bishops of the Methodist Episcopal Church. Edited by Rev. F. G. Hibbard, D. D. Vol. II. Miscellaneous Writings. 12mo. Gift top, tinted paper. Pp. 404. Price, \$2.

For true eloquence and purity of style the writings of Bishop Hamline cannot be easily surpassed. This volume is particularly rich, not only in variety of subjects, but in living, burning thought. The sketches of sermons are not "unsightly collections of dry bones," and of no interest to the common reader, but full of marrow and fatness for all. No one will be disappointed or regret having purchased a copy of this truly valuable work, which contains so many of the sainted author's strictly evangelical themes. - Western Christian Advocate.

FOR SALE BY

JAMES P. MAGEE,

38 Bromfield St., Boston.

May 25, 41

TEACHER WANTED

IN a small reformatory for girls located in the vicinity of Boston under the charge of a Benevolent Society. To a person more desirous of doing good than of securing a large salary, an excellent opportunity presents itself. Address with name and reference, P. O. Box 3562. May 25, 21 22*



Is superior to any other for FAMILY and MANUFACTURING purposes.

For SIMPLICITY, DURABILITY, and WIDE RANGE of work, it has no equal. Please call and see the DAVIS and judge for yourselves.

ALSO,

THE CRANE KNITTER,

the SIMPLEST and BEST in use.

Agents are desired in every town in New England not already occupied.

J. Q. & G. W. ADAMS,

General New England Agents,

32 TEMPLE PLACE, BOSTON.

May 25, 21 41

PURE

UNFERMENTED WINE.

T. B. WELCH, M. D., Vineland, N. J., Manufacturer.

The "Fresh Juice of the Grape," for Sacramental and medicinal purposes, improves by age, and is "KEPT SEALED" is warranted to keep indefinitely; is very heavy in body—one bottle will make one and a half rich wine. Single bottle, 1 1/2 pints, \$1.50; cases of 6 for \$8.50; do. of 12 for \$15. Send for Dr. Welch's circular.

WM. H. DOUGLAS,

Sole Agent for the New England States, 637 Tremont Street, Boston, Mass.

REFERENCES.

Rev. GEO. S. HARE, Tremont St. M. E. Church, Boston, Mass.

Rev. ROLLIN H. NEALE, 1st Baptist Ch., Boston, Mass.

Rev. N. G. ALLEN, 3 Rollins St., Boston, Mass.

May 18, 21 24 18*

OUR CHILDREN'S PAPER.

The Sunday-School Advocate.

300,000 Circulation.

The Sunday-School Advocate is acknowledged by many good judges to be the most pleasant and instructive children's paper in the country. There is no duty binding on children which it does not teach in strong but simple words. Without being babyish in its language, it is adapted to the standard of thought among intelligent children. It abounds in facts, piquant remarks, and lively portraiture of child-life. Its illustrations are numerous and beautiful. It is well printed on superior paper, and is not surpassed in general excellence by any other paper of its class. Its circulation is greater than any other Sunday-school paper in the world. It has 300,000 subscribers, and ought to have a million.

Terms: 1 copy, 40 cents per year. 5 or more to one address, 30 cents each. Subscriptions supplied now from April.

THE GOOD NEWS.

AN ILLUSTRATED CHURCH PAPER.

For circulation by Tract Committees, Colporteurs, and Christians generally.

Designed to awaken sinners, alarm backsliders, comfort mourners, and build up the Church of our Lord Jesus.

We want 300,000 New Subscribers. Price, 15 cents per copy, or \$15 per hundred copies, per annum. Let it be spread broadcast over the land!

Send your orders to

JAS. P. MAGEE, Agent,

38 Bromfield St., Boston.

May 25, 41

CURED OF CATARRH

AND

Incipient Consumption!

AFTER ALL OTHER REMEDIES FAILED,

BY TWO BOTTLES OF

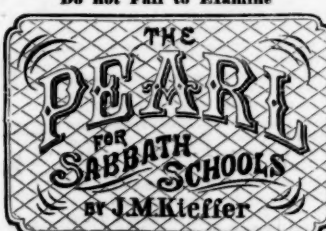
CONSTITUTIONAL CATARRH REMEDY.

DEAR, N. H., May 1, 1871. Messrs. LITTLEFIELD & HAYES, Chemists and Druggists, Manchester, N. H., Proprietors of Constitutional Catarrh Remedy:— I took three colds, one after another, till they resulted in Catarrh, and almost Consumption. The physicians told me I had congestion of the lungs. I remained for nearly a year sick, with nothing but Catarrh troubles, my head aching and the mucous dropping down into my throat, causing a wheezing cough each morning till I got rid of the droppings. It took away my strength, and I was fit for no business. I took all known Catarrh remedies, but they did me no good, not a particle. I bought a bottle of your Constitutional Catarrh Remedy, some eight months ago, and found immediate relief. The second bottle restored me to health and business, built up the whole system and made me feel as well as I was before I was sick. My age is 54. I have never seen anything that will remove a cold as quick. It eradicates it all right down. I never saw anything like it to create an appetite. MOSES A. WALKER.

Geo. C. Goodwin & Co., Weeks & Potter, Burr & Perry, Boston, and John F. Henry, New York, General Agents. May 25, 40 41

Sabbath-School Workers.

Do not Fail to Examine



An entire new collection of Bright and Beautiful SONGS FOR THE SABBATH-SCHOOL. By the best writers in the country. No old or worn out tunes, but everything New, Fresh, and Sparkling.

THE PEARL

is pronounced the best collection of Sabbath-school music ever published, by all who examine it. A specimen copy mailed on receipt of 25 cents. Price: Bound in Boards, 35c.; \$3.50 per dozen; \$30.00 per hundred. Sold by all Booksellers.

S. BRAINARD, & SONS,

Publishers, Cleveland, O.

May 15, 40 181

Hamilton Camp-meeting.

The Committee on Lots will be at the Grove, the first and third Tuesday of each month, at 5 o'clock. No person will be allowed to dig up or cut a tree, on any part of the grounds, without first obtaining the consent of the Committee.

Railroad tickets, at camp-meeting prices, can be purchased in Boston, at the store of J. P. MAGEE, 38 Bromfield Street, and in Lynn, at the Depot.

The Camp-meeting commences on the 22d, and closes on the 30th of August next.

JOHN G. CARY, Sec'y.

June 1, 17 27

FIRST MORTGAGE

7 Per Cent. Gold Bonds

ON A COMPLETED ROAD,

FREE OF U. S. TAX,

At 90 and Accrued Interest in Currency.

Burlington, Cedar Rapids,

AND

Minnesota Railway.

The completion of this Road has given to these Bonds an established character equal to any mortgage issue dealt in at the Stock Exchange. We are prepared to buy and sell them at any time, at our Banking House, at market price—thus placing them on the same basis, for temporary or permanent investment, with Governments or any other security.

These bonds are a first and only mortgage on a railroad that has cost double the amount of the issue, and which commands, without competition, all the traffic of Northern Iowa and Southern Minnesota—shortening the distance from St. Paul to Chicago 45 miles, and to St. Louis more than 30 miles.

The net earnings are already largely in excess of interest on the bonds, and no doubt exists that they will more than double within the ensuing year.

A contract has been secured with the Chicago, Burlington and Quincy Railroad Company obligating the latter to invest 50 per cent. of gross earnings derived from traffic with the Burlington, Cedar Rapids, and Minnesota Road in the Bonds of this Company. This arrangement is a strong guarantee of the Bonds, and establishes a large sinking fund for their redemption.

The convertibility privilege in these bonds enables them to be exchanged for stock, at par, at any time. This secures to the holder, at his option, a share in any excess of earnings over the interest obligations.

An exchange of Government securities for these bonds returns 9 1/2 per cent. interest, instead of 5 per cent., which is all that the Governments pay at present price, besides leaving an immediate gain of about 20 per cent. in price for reinvestment.

All marketable securities taken in exchange, free of commission and express charges.

HENRY CLEWS & CO.,

NO. 32 WALL ST., NEW YORK.

FOR SALE BY

BREWSTER, SWEET & CO.

TOWER, GIDDINGS, & TORREY,

HEAD & PERKINS,

FOOTE & FRENCH,

MATTHEW BOLLES & CO., Boston,

AND BY

BANKS AND BANKERS GENERALLY.

May 18, 30 17*

A BALM FOR EVERY WOUND.

DR. BIRMINGHAM,

NATIVE INDIAN PHYSICIAN, Office 63 Cambridge Street, Boston (corner Chambers Street). TUESDAYS and WEDNESDAYS, from 9 A. M. to 6 P. M. Store open from 7 A. M. to 9 P. M. (Sunday excepted.)

Examination gratis, every day in the week, excepting Thursday, Friday, and Saturday, when he may be found at his residence, 25 North Second St., New Bedford, Mass., next to the Post Office.

Dr. Birmingham's medicines can only be procured at his office.

Sept. 1, 14 161*

CARD.

HAVING become satisfied after thorough investigation, that Elastic Sponge, as now and lately manufactured, is one of the best of all the substitutes for curled hair, for many if not most uses in Upholstery, we have accepted the Agency of it, and intend to make it hereafter a specialty in our business. The objections which have been made to it and which it is well known we ourselves have thought were well founded, we have ascertained cannot be urged against the article as now perfected. The process of manufacture has been entirely remodeled under the advice and superintendence of one of the most eminent chemists of New England. New chemical and mechanical appliances have been introduced in cleansing crude Sponge, and in charging it with glycerine with such entire success, that Elastic Sponge may now be said to be chemically pure. There is absolutely nothing in it but the clean fibre of sponge and chemically pure glycerine.

The objections to Elastic Sponge being thus removed there remain its undoubted merits which certainly entitle it to be considered one of the most valuable as it is one of the most curious and interesting of late discoveries. Chief among these merits is, that it is proof against moths,—the great scourge of the business,—and against all other insects. Then its elasticity is permanent, based as it is upon the non-evaporable property of glycerine and the indestructibility of sponge fibre. We have always been satisfied upon these two points which are the essential requisites in such materials. The evidence is now equally clear that it is wholesome and sweet. It is certainly light and soft, easy to manipulate, and cheap enough for all except the lowest class of goods. For the cushioning of Churches, Theatres, Public Halls, Railway Stations, Omnibuses, Carriages, Steam and Horse Cars and the like, it will probably be found, everything considered, the best article in use. For all uses, and especially for Bedding, we are now prepared to recommend the public to give it a fair trial as we ourselves intend to do. We are ready also to answer inquiries, make estimates and take orders for every description of work in sponge as well as to supply the trade the article in Bales.

HALEY, MORSE & CO.,

411 Washington St., Boston,

Sole Agents for New England.

May 25, 60 41

A GOOD BELL FOR SALE.

ANY one wishing for a good bell of 947 lbs., can purchase the same at a very low price by calling on the Committee of the M. E. Church, Ashburnham, before the 4th of June, as we have purchased a larger one for our New Church.

R. PUFFER, Committee.

N. EATON,

June 1, 21 21*

LADIES,

YOU can save your eyesight and patience by buying one of *Martine's Patent Needle Sifter and Threader*, which will set and thread any machine needle instantly. Warranted. Enclose one dollar for sample. Smart Lady and gentlemen agents wanted in every town in New England. Address C. F. MARTINE, 36 Winter St., Boston. June 1, 61 41 21*

GUARDIAN

MUTUAL

Life Insurance Company

251 Broadway, New York.

ORGANIZED.....1859.

BRANCH OFFICE:

WESLEYAN ASSOCIATION BUILDING,

No. 36 Bromfield St., Boston.

C. F. WELLS, MANAGER.

CASH PREMIUMS.

IMMEDIATE ANNUAL DIVIDENDS.

The Entire Profits of the Company

Divided Equitably among the

Policy-holders.

All Policies Non-forfeitable.

ANNUAL REPORT.

January 1, 1870.

Assets, January 1 1869.....\$1,496,271.31

Income for 1869.....1,244,096.19

Premiums and Interest.....\$2,500,297.50

EXPENDITURES FOR 1869.

Death Claims, surrendered

and Lapsed Policies.....\$380,505.80

Expenses and Commissions 354,833.16

Dividends.....53,121.43

788,500.99

Assets, Jan. 1, 1870.....\$2,941,465.51

New Policies issued in 1869, 5,158, insuring \$11,426,562.00

Policies in force Jan. 1, 1870, 10,387, insuring \$24,626,070.00

Cash Dividends upon the "Contribution Plan," Ranging from 16 to 50 Per Cent. Paid during the Current year.

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